GAZETTEER

OF THE

NORTH-WESTERN PROVINCES,

BASTI DISTRICT.

Edited by

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STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

BASTI DISTRICT.

CONTENTS.

PART I.—GEOGRAPHICAL AND DESCRIPTIVE.

	Page.
Boundaries, area, &c.	552
Administrative sub-divisions	*ib*
Tahsils and parganas	553
Tappas	555
District staff	556
Physical geography and scenery ...	*ib.*
Woodlands	557
The three tracts of the district ...	558
Soils	*ib.*
Saline efflorescence, ravines	560
Water-level	*ib.*
Rivers. Systems of the Rápti, Kuánu, and Ghágra	561
Adjustment of riparian disputes ...	567
The rivers as irrigators	*ib.*
Lakes and swamps	568
Communications	569
Table of distances	571
Meteorology and climate	*ib.*

PART II.—PRODUCTS, ANIMAL, VEGETABLE, AND MINERAL.

Fauna	574
Domestic animals, ponies, horned cattle, &c.	*ib.*
Cattle disease, ...	576
Wild animals	*ib.*
Reptiles	577
Birds and bird trade	578
Fishes and fisheries	579
Price of timber	586
Crops	587
Rice and other growths	588
Outturn	591
Agricultural processes, ploughing ...	592
Irrigation	594
Manuring	596
Other agricultural processes	598
Nomenclature of fields	599
Vegetable products of the wood and lagoons	600
Droughts	602
Minerals, nodular limestone and lime ...	608
Bricks, brick-dust and tiles	609

PART III.—INHABITANTS, INSTITUTIONS, AND HISTORY.

	Page.
Population	610
Statistics	614
Castes and tribes	*ib.*
Occupations	639
Emigration	641
Towns and villages	*ib.*
Dwellings and religious buildings ...	*ib.*
Clothing	643
Food	646
Marriage Customs	648
Religion Christianity and Muhammadanism	650
Literature and language	657
Education	658
Post-office	659
Police	660
Infanticide	661
Jail	666
Fiscal history	667
Revenue collections and instalments,	668
Proprietary tenures	669
Leading landed families	672
Alienations	682
Cultivators, their castes	383
Average size of holdings	686
Halbandi or plough tenures ...	*ib.*
Rents and enhancements of rent ...	687-688
Manorial cesses	688
Condition of the agricultural classes,	689
Serf ploughmen	691
Wages and prices	692 to 694
Loans and interest	694
Manufactures and trade	695-696
Internal trade: Markets and fairs ...	705
Weights and measures	706
District receipts and expenditure ...	708
House-tax, towns	709
Income and license taxes	*ib.*
Excise and stamps	710
Registration receipts	711
Judicial charges	*ib.*
Medical charges and sanitary statistics	*ib.*
Native medicine	719
History	794

GAZETTEER OF THE DISTRICT, *page* .

Boundaries, area, &c.

Basti,[1] a district of the Benares Division, is for 38 miles on the north-north-east bounded by the kingdom of Nepál; for 98 miles on the west-north-west by the Gonda district; for 62 miles on the south-south-west by the Ghágra river, which severs it from the district of Faizabad; and for 95 miles on the east by the Gorakhpur district. *For east* might, perhaps, be written east by south; but for purposes of simplicity we need hardly recognize more than sixteen points of the compass. The British tahsíls which march with Basti are Utraula and Begamganj of Gonda; Faizabad and Akbarpur of Faizabad; and Bánsgáon, Gorakhpur, and Maháráj ganj of Gorakhpur.

The district extends from 26° 23′ 0″ to 27° 30′ 0″ north latitude, and from 82° 17′ 0″ to 83° 19′ 30″ east longitude. Its total area by the latest official statement[3] was 1,784,049 acres, or something over 2,787½ square miles. Basti is, therefore, over 13 square miles larger than Lincolnshire. Its length from north to south varies between 52 and 68, with a mean of 60 miles; its breadth from east to west between 28 and 52 miles, with a mean of 40. The number of villages is returned as 7,524. The population, 1,416,905 in 1865, had in 1872 risen to 1,472,994, or about 528 persons to the square mile. But of both area and population further details will be given in part III of this notice.

Administrative sub-divisions.

For purposes of administration, general and fiscal, Basti is divided into 5 tahsíls or sub-collectorates, over which are distributed 8 parganas or baronies. Here, as in Gorakhpur, we note the unusual feature of parganahs lying partly in one and partly in another tahsíl. But though possessing separate records the parganahs are as administrative units almost obsolete. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*). Of the former there are 3, whereof one, Bánsgáon, is shared with the Gorakhpur district; of the latter there are 26. *But the following synopsis will show at a glance* the various divisions, their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population.

[1] The principal materials for this notice have been the settlement reports of Messrs. H. le P. Wynne, C.S., H. Wilson, C.S., and P. J. White, 1861-65; Martin's (Buchanan's) *Eastern India*, 1838; and the notes of Messrs. P. Wigram, C.S., and J. B. Thomson, C.S. But besides these should be mentioned the census reports of 1872 and former years; the annual reports of the various Government Departments; the records of the Board of Revenue, and brief memoranda by different officers now or formerly posted in the district. References to other authorities, such as Elliot's *Races* and *Historians*, or Sherring's *Castes*, will be found in the text or foot-notes. The British districts which surround Basti on three sides have all been described in the Gazetteers of Oudh and the North-Western Provinces. From one of those districts, Gorakhpur, Basti was severed in 1865 only. It follows, therefore, that the scope of this notice is considerably lessened, and that the Basti monograph will, in many respects, be little more than an appendix to that of Gorakhpur. [2] Government Circular No. 70A., dated 4th July, 1878.

[3] This estimate excludes three outposts or stations of the fourth class. But it includes two which, before the end of the current financial year (1880-81), will be raised from the fourth class to the third.

Tahsil.	Pargannah.	Included by Akbar's Institutes (1609) in—	Land revenue (excluding cesses) in 1878-79.	Area in 1878		Total population in 1872.	In the police jurisdiction of—	In the munsifi of—
				Square miles.	Acres			
			Rs.					
Domariáganj.	1. Rasúlpur Ghaus.	Rasúlpur Ghaus.	1,53,191	330	75	164,101	Domariáganj and Chhapia.	
,, ...	2. Ratanpur Bánsi I. (western portion).	Ratanpur-Maghar and Katahia.	1,12,155	251	20	94,946	Dhebarua, Misrauli, and Tilokpur.	
Bánsi ...	Ratanpur Bánsi II, (eastern portion).	Ditto ...	2,26,075	560	467	260,658	Chilia, Bánsi, Uska, and Bankata.	Bánsi.
,, ...	3. Bináyakpur,	Bináyakpur.	17,470	48	311	21,028	Lantan ...	
Haraia (late Captainganj).	4. Amorha ...	Amorha or Amodh.	1,62,070	267	570	174,709	Captainganj, Pakaulia, Chhaoni, and Parsrámpur.	
,, ...	5. Aurangabad Nagar I. (western portion).	Rihlapára,	54,341	115	172	66,110	Captainganj.	
,, ...	6. Mansúranagar Basti I., (western portion).	Mandwa ...	56,792	112	268	64,403	Paikaulia,	Basti.
Basti ...	Aurangabad-Nagar II, (eastern portion).	Rihlapára,	50,401	94	592	58,372	Kalwári (at present a mere out post.) ..	
,, ...	Mansúranagar, Basti II. (eastern portion).	Mandwa ...	98,185	171	1	101,490	Basti and Semaha...	
,, ...	7. Mahauli I. (western portion).	Mahauli ...	74,768	170	621	93,149	Gáeghát ...	
,, ...	8. Hasanpur Maghar I. (western portion).	Ratanpur-Maghar.	53,989	109	695	57,325	Rudhauli, Buddhband.	Basti and Bánsi.[2]
Khalilabad	Mahauli II. (eastern portion).	Mahauli ...	93,859	212	52	111,709	Mahauli ...	Basti and Bánsgáon[2]
,, ...	Hasanpur-Maghar II. (middle portion).	Ratanpur Maghar.	1,60,770	342	386	196,008	Dhanghatta, Dudhára, Menhdáwal, and Khalilabad.	Basti and Bánsi.[3]
	Total ...	...	13,19,470	2,787	369	1,472,994		

[1] Tappas Rudhauli and Gusári in this part of the pargannah belong to the Bánsi munsifi, all the remaining tappas to that of Basti. [2] Tappas Mahtha, Kuchri, Sumi, Bargáon-East, Sirsi and Tarai-Belghaula belong to the Bánsgáon munsifi, the remainder to the Basti munsifi.

[3] Tappas Menhdáwal, Bakhira, Gopálpur, Majaura, Sakra and Belhar belong to the Bánsi munsifi, the rest to the munsifi of Basti.

By dropping the suffixes and prefixes with which a passion for long names has adorned so many parganahs, we shall save both type and confusion. Throughout this notice, therefore, let Rasúlpur-Ghaus appear as Rasúlpur simply; Ratanpur-Bánsi as Bánsi; Aurangabad-Nagar as Nagar; Mansúrnagar-Basti as Basti: and Hasanpur-Maghar as Maghar. Here, as in Gorakhpur, the parganah divisions often coincide roughly with the limits of ancient principalities like Amorha, Bánsi, and Nagar. But of this enough will be said in the Gazetteer articles on the parganahs themselves. Before quitting the second column of the table we need only mention that eastern portions of Bináyakpur and Maghar will be found in the Gorakhpur district.

On the compilation of *Akbar's Institutes* (1596) Basti formed part of the Gorakhpur and Avadh divisions (*sarkár*) of the Oudh or Avadh province (*súba*). In the Gorakhpur division and district (*dastúr*) were included parganahs Rasúlpur-Ghaus, Katahla, Bináyakpur, Rihlapára, Mahauli, Mandwa and Ratanpur-Maghar; in the Haveli Avadh district of the Avadh division parganah Amorha. Katahla was Bánsi north of the Rapti. The old name became extinct when the Sarnet Raja of Bánsi defeated and slew the Bhar or Solankhi[1] Raja of Katahla. Bánsi south of the Rápti was called Ratanpur, and included, as above shown, in the same parganah as Maghar. So far we have been dealing with certainties. But whether Rihlapara and Nagar are identical is doubtful. The identification was suggested by Mr. Reade,[2] who may have been quite as wrong as when he made Amorha coincide with a lost sixteenth century parganah called Mandla. All the copies of the Institutes inspected by Sir Henry Elliot give Kihlapára, and Mr. Reade seems to have been the first who substituted an R for the K.

When ceded by Oudh to the British (1801) all these parganahs were included in the Gorakhpur district; and in Gorakhpur they remained until 1864-65, when severed to constitute the existing district of Basti. Some account of their vicissitudes during the interval will be found in the Gorakhpur notice;[3] but since their separation they have undergone no important changes of area. Nor have they discarded those ancient *tappa* sub-divisions whose multitude was the geographical peculiarity of the united district.

Above[3] have been given some of Mr. E. B. Alexander's speculations as to the origin of tappas. He suggests that these tracts represent the subordinate fiefs into which the old Hindu *ráj* or principality was divided. But whether Hindu or not in origin, in name they are probably Muslim. In Persia *tappa* means a small hill; but the word is found also in Afghánistán and other

[1] Buchanan thinks that this prince belonged to the former tribe; some informants of Mr. Wynne placed him in the latter. [2] Mr E. A. Reade, C. B., was successively Collector of Gorakhpur-Ba ti, Commissioner of Gorakhpur, and Senior Member of the Board of Revenue. He is the author of a work on the *Inferior Castes of the North-Western Provinces*.
[3] *Supra*, pp. 274-76. [3] pp. 277-78.

parts of Central Asia.[1] It is easy to imagine that the hill gave its name to the village stronghold which crowned it, and the village stronghold to the surrounding lands. But it is only fair to add that to the Persian of India—the French of Stratford-atté-Bowé—the word is unknown. Both Wilson and Forbes class it as Hindi. In Basti there are 130 tappas, distributed as follows over the different parganahs and tahsils :—

Tahsil.	*Parganah*	*Tappa.*	*Tahsil*	*Parganah*	*Tappa.*
Domariá-ganj	Rasúlpur.	1. Awalnia	Bansi (*concluded*)	Binayakpur.	49. Bhátinpár.
,,	,,	2. Kurhi.		,,	50. Nitwal or Netwar.
,,	,,	3. Halaur	Haraia.	Amorha.	51. Bangawán
,,	,,	4 Sagaira.	,,	,,	52. Belwa.
,,	,,	5. Chhapia.	,,	,,	53. Dubaulia.
,,	,,	6. Adampur.	,,	,,	54 Pureua.
,,	,,	7. Bhúnpur	,,	,,	55. Rámgarh.
,,	,,	8. Seharl.	,,	Nagar.	56. Sikandarpur
,,	Bánsi.	9. Dhebarua	,,	,,	57. Ganeshpur.
,,	,,	10. Khajahni.	,,	,,	58 Khutár.
,,	,,	11. Dewálchpár.	,,	,,	59. Manwarpára.
,,	,,	12. Khánkot.	,,	,,	60. Nawái
,,	,,	13. Kop.	,,	Basti.	61. U'jl.
,,	,,	14. Budhi.	,,	,,	62. Hardi.
,,	,,	15. Hír.	,,	,,	63 Ratanpur.
,,	,,	16. Kot.	,,	,,	64. Shúpur.
,,	,,	17. Khunisón.	Basti.	Nagar.	65. Atroh
,,	,,	18. Khira	,,	,,	66 Dúbakhra.
,,	,,	19. Bálkpár.	,,	,,	67. Haveli-Nagar.
Bánsi.	,,	20. Bagjaraha	,,	,,	68. Kanaila.
,,	,,	21. Birdpur or Ghos.	,,	,,	69. Kulwárí.
,,	,,	22. Aikhon.	,,	,,	70 Kárha.
,,	,,	23. Barhon.	,,	,,	71. Pilái.
,,	,,	24. Dabra.	,,	,,	72. Pipra
,,	,,	25. Shwant.	,,	Basti.	73. Deoríon.
,,	,,	26. Nandapár.	,,	,,	74. Haveli.
,,	,,	27. Tharauli.	,,	,,	75 Kothila.
,,	,,	28 Gharwáspár.	,,	,,	76. Karar
,,	,,	29 Bargadoa.	,,	,,	77. Umra.
,,	,,	30. Sohás.	,,	Mahauli.	78. Pandia.
,,	,,	31. Sahila	,,		79. Bargáon-(or Badgáon) Pagár.
,,	,,	32. Úntápár.	,,	,,	80 Charkaila.
,,	,,	33. Nagwa.	,,	,,	81. Kapti-Mahsou.
,,	,,	34. Naksauli.	,,	,,	82. Dihl.
,,	,,	35. Kondri.	,,	,,	83. Jagannáthpur.
,,	,,	36. *Háta.*	,,	,,	84. Kudarha.
,,	,,	37. Pachahr	,,	,,	85. Koraon.
,,	,,	38. Chaur.	,,	,,	86. Kabra.
,,	,,	39. Chhattisl.	,,	,,	87. Mahtauli.
,,	,,	40. Beson or Bísogáon	,,	,,	88. Subakhri.
,,	,,	41. Bhír	,,	Maghar.	89. Bánskhor.
,,	,,	42. Patharhat.	,,	,,	90. Gushri
,,	,,	43 Patna-Hasanpur.	,,	,,	91. Rudhauli
,,	,,	44. Gulaur.	Khalilabad.	,,	92. Amúnabad.
,,	,,	45. Khesraha.			
,,	,,	46. Kudáran.	,,	,,	93. Belhar.
,,	,,	47. Asuái.	,,	,,	94. Bakuchi.
,,	,,	48. Masna.	,,	,,	95. Bakhra.

[1] More than one place bearing this suffix has acquired notoriety during the late Russo-Turkumán campaign. Such is Geuk-Tepe (Gauk-tappa), which may, perhaps, be translated Blue-hill.

Tahsíl.	Parganah.	Tappa.	Tahsíl.	Parganah	Tappa.
KHALÍLA-BAD. (continued)	Maghar (continued).	96. Churaib.	KHALÍLA-BAD — (concluded.)	Mahauli (concluded)	113. Buzurgwár.
,,	,,	97. Dewápár.	,,	,,	114 Chandrauti.
,,	,,	98 South Haveli.	,,	,,	115. Deokali.
,,	,,	99. Gopálpur.	,,	,,	116. Fidáipur.
,,	,,	100. Kasba or Maghar	,,	,,	117. Kuchit.
,,	,,	101. Menhdáwal.	,,	,,	118. Kurt.
,,	,,	102. Majaura.	,,	,,	119 Karsand.
,,	,,	103. Ujiár	,,	,,	120. Máudai.
,,	,,	104. Ún.	,,	,,	121. Mahthi.
,,	,,	105. Phulethu	,,	,,	122. Muhabia.
,,	,,	106. Rampur-Pauli.	,,	,,	123. Muradpur.
,,	,,	107 Sakra or Sagra.	,,	,,	124 Naudáur
,,	,,	108. Utráwal	,,	,,	125. Simri
,,	Mahauli	109. Ajáon	,,	,,	126. Sisi.
,,	,,	110. Bargáon. (or Bidgáon) East	,,	,,	127 Sathura.
			,,	,,	128 Táma
,,	,,	111. Bankat	,,	,,	129. Tarai Belghatia
,,	,,	112. Aorádánr.	,,	,,	130. Taryápar.

District staff.

Having now shown the revenue, criminal, and civil jurisdictions into which the district is divided, let us briefly notice the staff by which those jurisdictions are worked. The revenue and criminal courts are those of the magistrate-collector, his two covenanted subalterns, his deputy, and his five tahsíldars. An European honorary magistrate has criminal powers in tahsíl Khalílabad. The only civil courts are those of the three munsifs. The judge of Gorakhpur tries cases on committal from the magistrates, and on appeal from both magistrates and munsifs. The principal district officials remaining to be mentioned are the civil surgeon, the district engineer,[1] the district superintendent of police, the sub-deputy opium agent and his two assistants, the deputy-inspector of schools, and the postmaster. It may be noted that the "deputy opium agent" is the magistrate-collector, the prefect of the district But from interference with the "sub-deputy" he in practice abstains.

Physical geography and scenery.

Basti may be defined as a well-watered and well-wooded alluvial plain, sloping almost imperceptibly towards the south-east. Hills it has none. Though some 450 miles distant from the nearest breakers of the Bengal Bay, it has a mean height above the sea of 326 feet only. The elevations of the dozen Great Trigonometrical Survey stations vary from but 353 to 302 feet. The district then is flat, so flat that its many streams and lakes cannot be seen from any distance. But of the Basti scenery as of most sceneries, it may be said that it is at times not without a beauty of its

[1] The Gorakhpur engineer is at present (1880-81) in charge of the district. But Basti had until quite lately an engineer of its own, and is not likely to remain much longer without one.

own. There is a loveliness of colour as well as of form; and under the cloud-flecked sunlight of a day in the rains the gaze is refreshed by a verdure of many tints. At the close of the rains, again, the untrodden snows of the Himálaya sometimes lend a grand background to a northward view. But these are mere transient beauties, which vanish when the crops are cut and the haze of summer fills the air. It is perhaps in the many clumps of timber that the landscape finds its one stable element of the picturesque. Large groves of the evergreen mango abound all over the district. Feathery bambus may be seen growing round most of the villages. *Mahua* trees, with their mouse-odoured white flowers, are plentiful; but most plentiful on the banks of the Kuána and the Ámi, in the middle of the district. Here they are clearly the survivors of the forest which once almost covered Basti. Their liquor-yielding virtues saved them when the ground was reclaimed for cultivation. In the north may be found a few other remnants of ancient woodland; but no valuable timber has been left. During the past fifty years forest and waste land have been cleared to an enormous extent. No less than 100,153 acres have been bestowed or leased under the jungle-grant rules;[1] and of this area the bulk has been reclaimed. No waste-land now remains at the disposal of Government. And this statement implies also that there are no forests reserved by Government itself.

Woodlands.

The following table shows the more important statistics concerning the more important jungle-grants, those, that is, which have an area of over 3,000 acres:—

Pargannah.	Name of grant.	Area in acres.	To whom granted.	When granted	By whom now held	At what term expiring.
Bánsi, tappa Ghos	Alídápur	9,852	Mr. T. Dickens,	1838	Mr. J Bridgman,	50 years.
Ditto ...	Birdpur	29,316	Messrs W. Gibbon & J. Clock.	1840	Mr W. Peppé and others.	Ditto.
Ditto ...	*Neora*	*10,300*	*Mr. T. Dickens,*	*Ditto*	*Mr J. Bridgman,*	*Ditto.*
Do., tappa Bárikpár.	Katahla	3,156	Mr. J. H. Forbes,	Ditto	Mr. C. Wallace	No deeds forthcoming to show.
Do., tappa Untápár.	Saraudi	5,189	Mrs. S. A Bridgman.	Ditto	Mr J. Bridgman	50 years.
Do., tappa Sohás	Sohás	3,079	Manúlál ...	1839	Bálgovind Lál,	Ditto.
Binayakpur, tappa Bhátinpar	Dulha	3,819	Messrs. W. and H. Gibbon.	1840	Mr. W. Gibbon,	Ditto.
Basti, tappa Hardi	Basti	13,024	Mr. C. Hamilton,	Ditto	Heirs of Mr W. Cooke (his widow and others).	Ditto.

[1] *Supra*, pp. 286-288.

Though homogeneous in its flatness and its general moisture, the district is really composed of three rather heterogeneous belts. The first is that extending southwards from the Nepál frontier to the Rápti. About twenty miles north of that frontier runs the first range of the lower Himálaya; and this tract is an integral part of the great sub-montane marsh called the Tarái. In Basti it is about a score miles broad. Being exposed to a heavy rainfall, and flooded by the freshets of hill-streams, it is well-adapted to the cultivation of rice. This, indeed, is its staple crop. Much of it is too swampy to produce any other growth, and much was but lately cleared of jungle. The appearance of the inhabitants is sallow and aguish.

The district is divided into three belts.

But when once it reaches the great catchwater drain of the Rápti, the swampiness perforce ends. The second or central belt, between that river and the Kuána, is far less paludinous. The rainfall is smaller, the inundations are less frequent and serious. Moisture escapes by the Ámi and other streams, besides those which bound the tract. Health improves. Rice is still the principal growth; but wheat and other cereals are fairly plentiful. The breadth of this belt varies from 12 miles on the west to 24 on the east.

The third or southern belt, that bounded by the Kuána and Ghágra, differs much from both its northern parallels. Parts of this also are marshy; this also is traversed by many small streams. But by those streams the rainfall escapes more rapidly; except in the south eastern corner, where the Kuána is joined by a channel of the Ghágra, inundations are rare; and the soil is much sandier, much drier. Rice is no longer the chief crop; and for the ordinary cereals irrigation is required. The tract ranges in breadth from 28 miles on the west to 12 on the east.

What strata underlie the deep alluvial crust of the district is unknown; but it is consoling to know that the question is one of little present importance. The surface itself seems a fluviatile or estuarine formation of comparatively modern origin. Its soils are much the same as those described in the Gorakhpur notice.[1] The same soil may bear *different names according as its ingredients or its situation is considered*; and while revenue records adopt the nomenclature by composition, the people prefer that by position.

Soils.

By composition soils are *doras* or loamy; *mattiyár* or clayey; *balua* or sandy; and *bhát* or limey clay. Owing to the rather disconnected nature of the Gorakhpur-Basti land-assessment, no general estimate of the space filled by each of these varieties is forthcoming.[2] But it is believed that they have here been named in the order of predominance.

Classed according to natural composition.

[1] Pp. 284-85. [2] In three parganahs only, Rasúlpur, Nagar and Basti, did the settlement reports attempt any classification of soils. And even in these the classification was not uniform.

Doras or loam is a compound of sand and clay, chiefly the former. It is the *dúmat*, *rausli*, and *suvái* of other tracts in these provinces; and owing to its absorbent power and softness, is considered the best of soils. On it are grown all crops except rice. *Mattiyár*, on the other hand, produces fine rice, while its outturn of spring crops is inferior in quantity and quality. In this soil the clay easily predominates over the sand; in *balua*, elsewhere called *bhár*, the predominance of the sand is equally unmistakeable. Even with the aid of manure and irrigation balua yields but poor crops of the poorer grains. *Bhát* is found in the low basins of rivers, and chiefly of northern rivers. Plentiful in parganah Rasúlpur, it is still commoner in parganahs Binayakpur and Bánsi. Its favourite localities are, in fact, the banks of the Rápti and of its numerous discarded channels, as, for instance, in tappas Awainia, Bhátinpár, Nitwal, Kundri, Chhattísi, Bhír, and Patharhat. It produces the most luxuriant wheat and other spring crops, which are raised with the least possible outlay; for, being generally subject to flooding in the rains, bhát requires no irrigation. Though for the same reason it bears no autumn crop, it is deemed of greater value than lands which return two harvests yearly.

Doras, mattiyár, balua, and bhat.

The distinction between doras and mattiyár is often very doubtful. In Rasúlpur Mr. Wynne found that if specimens of both soils were dried, pulverized, and again moistened, the difference between them was "absolutely inappreciable." The fact seems to be that the settlement surveyors here classed as mattiyár lands cropped in autumn, and as doras lands cropped in spring. Such a distinction would of course depend, not on the intrinsic constitution of the soils, but on their greater elevation and depression; on their capacity, that is, for retaining a smaller or larger proportion of moisture. The land classed as doras, and therefore as of the best quality, was often of the worst. He had never, he added, heard the natives use the terms doras and mattiyár except in connection with the Government demand.

Distinction between the first two sometimes doubtful.

To the people, indeed, the only familiar classification is that by position. Soils are distinguished according to their relative situation with regard to village sites or the beds of rivers.

Soils classed by position.

Thus, every village is theoretically circled into three concentric belts, the *goend*, *gwaind* or "near," surrounding the homestead; the *miyána*[1] or "middle," surrounding the goend; and the *pallu* or "distant," surrounding the miyána. Here, as in the Dúáb, where the same system prevails under a different nomencla-

[1] In the records of the earlier British assessments this miyána zone is sometimes called *ausat*.

ture, an obvious reason can be given for the oblivion of natural differences. The inherent character of the soil has been lost in its artificial advantages. The most highly cultivated land is the best, irrespective of its original nature. The goend is the most manured, the miyána is the slightly manured zone. The pallu, perhaps, is never manured at all; but often contains some of those much-prized clay lands which are fit for the growth of winter rice (*jarhan*).

When its position with regard to the bed of a river is considered, the soil may be either upland (*bángar*) or lowland (*kachár, khádir*). The uplands are the sandy ridges of watersheds; and when irrigated will produce spring crops. The lowlands occupy the river basins, and consist of late alluvial deposits. The *mánjha* or sandy deposits of the Ghágra are fit for little but the growth of thatching grass and tamarisk (*jhau*); but the silt left by the Rápti often consists of the fine moist bhát above described. The banks of some of the smaller streams present long stretches of hard impracticable soil, which is often completely sterilized by saline efflorescence (*reh*). Such tracts and the occasional but rare patches of similar ground inland are called *dhús* when simply hard and impracticable; when subject to saline efflores-

Saline efflorescence and ravines.

cence, *rihái* (*reh-hai*) or *úsar*. Such efflorescence is in Basti, however, a rather uncommon phenomenon. Even in the Domariáganj and Bánsi tahsíls, where it seems to be commonest, no úsar plain of any size could be discovered. The effloresing salt is collected by washermen and makers of glass ornaments. Under the name of salt-earth flowers (*rehar matti ka phúl*) it was in Buchanan's time exported somewhat largely to the east. A few ravines may be found on the edges of rivers; but

Cultivable area.

no large area is rendered barren by a net-work of such erosions. Of the total area, 2,344 square miles are returned as cultivable, and of these but 516 are uncultivated.[1]

Water is of course nearer the surface in the lowlands than in the

Water-level.

uplands; but for any generalization as to its average depth throughout the district, statistics are unluckily wanting. The distance from the surface must be slightest in the moist north-Rápti country; but the settlement reports and Mr. Swinton's *Manual* confine their figures to the central and southern parganahs. Let us first examine the returns of the former essays. The total depth of a well in Rasúlpur is given as from 18 to 19½ feet; and allowance being made for at least a yard of water, the distance from the surface must here be between 15 and 16½ feet. In

[1] *N.-W. P. and Oudh Administration Report*, 1878-79.

Basti the average depth of wells is 14$\frac{5}{6}$ feet, and the distance from the water to the mouth 9$\frac{1}{6}$. The corresponding figures for Maghar are 19$\frac{1}{4}$[2] and 13$\frac{1}{3}$ respectively; for Nagar 25$\frac{7}{12}$[3] and 21$\frac{1}{4}\frac{0}{5}$. At Rudhauli in Maghar Mr. Swinton discovered a well whose water lay but 5$\frac{1}{2}$ feet from the surface. The only parganah, however, in which his statistics have not been superseded by those of the settlement reports is Amorha. Sounding individual wells in those villages, he found the distance from the mouth at Datnagar 8, at Amorha 9, and at Captainganj 12 feet. By striking a rough average for the central and southern parganahs, Mr. J. B. Thomson obtains a water-level of 18 feet from the surface.

Rivers.

The more important of the Basti streams have already received passing mention; but the time has come to describe in detail both these and the rest. The drainage line of course follows what has been mentioned as the general slope of the country; and lies therefore from north-west to south-east. The drainage systems may be reduced to three—those of the Rápti, of the Kuána, and of that Ghágra which in Gorakhpur receives both.

System of the Rápti.

Like the great river of Burma, the Rápti derives its name from that Irávati to whom legend assigns its formation. Irávati, or the Watery, was the cloud elephant on which rode Indra, god of thunder. But the Rápti is not, like the Irawaddy, a snow-fed stream. Rising in the Nepálese lower ranges, flowing westwards, and afterwards doubling back through Bahraich and Gonda, it touches this district at Singarjot in Rasúlpur (latitude 27° 18′ north, longitude 82° 32′ east). After running in a southerly direction for about ten miles, and forming so far the western boundary of Basti, it turns and winds east-south-eastwards across the whole district, leaving it at Karmaini-ghát in Maghar (latitude 27° 1′ north, longitude 83° 18′ east). Thence it enters Gorakhpur, in which it finally joins the Ghágra. A peculiarity of this river is that throughout Basti it has two distinct channels, both full during the rains, but one almost dry at other seasons.[1] The old channel, or Budhi Rápti, enters the district about seven miles north of the modern bed. The distance between them increases to about ten miles before they once more approach each other. They were formerly about four miles

[1] By a mistake in addition, or a clerical error, the settlement report makes this figure 6 yards 1 foot 10 inches, or 19$\frac{5}{6}$ feet. [2] 26$\frac{1}{4}$ feet in settlement report, whose arithmetic or printing is, however, at fault. [3] This Mr. Wigram. But the two channels are now more distinct than the Burhganga and the Ganges. The one is not an offshoot of the other, though it may perhaps flow in that other's discarded bed.

apart at Bánsi, re-uniting close to Karmaini-ghát. Such, at least, was the case when the district was surveyed in 1837-38. But since then a fresh change has occurred. At Bánsi the Rápti forced its way north, and following a depression, which was probably another ancient channel, joined the Budhi Rápti. From this point, therefore, the southern branch is now almost dry. But in the courses of the rivers which traverse the sub-Himálayan belt of the N.-W. provinces frequent changes are inevitable. Like the Po and the Mississipi, these streams in places gradually raise their beds above the level of the surrounding country. In times of flood the Rámganga and the Rápti "spill" over into the nearest depression, carving therein a fresh channel. The length of the Rápti in this district is 84 miles; but the distance in a straight line is only 48. Its two channels form a great catchwater drain which intercepts all streams from the north. The principal of these in eastward order are the following :—

Its tributaries.

The Árra, which issues from the hills, divides the Nepálese from the Oudh Tarái, forms for about seven miles the boundary between this district and Gonda, and at length joins the the Budhi Rápti.

The Awinda, the Sarohi, the Satohi, and other tributaries of the Budhi Rápti, which rise in the Nepálese Tarái, and traverse the north of Basti for distances varying from six to nine miles.

The Ránganga or Arrow-river, a hill stream which, after a course of about 18 miles in this district, joins the Budhi Rápti at Kakrahi-ghát, some 5 miles north-east of Bánsi.

The Masdi, the Jamwár, the Siswa, the Marti and the Tilár, all, save the last, Tarái streams, which uniting after a course in British territory of about 20 miles, form one river called the Kúra.

The Kúra itself, which six miles further on falls into the Budhi Rápti, and thence to Karmaini-ghat is called the Dhamela.

And the Ghúnghi, a mountain-stream which joins the Dhamela after forming for many miles the boundary with Gorakhpur.

The Ami.

From the right or southern bank, in Basti itself, no large brooks reinforce the Rápti. But the Ámi, which joins it in Gorakhpur, is an important affluent on this side. Rising on the western frontier of the district, in latitude 27° 7′ north, longitude 82°43′ east, near the Basti-Domariáganj road, the Ámi flows south-eastwards; and after a course of about 44 miles quits Basti to join the Rápti in Gorakhpur.

The principal places on the the banks of the Rápti are the tahsíl capitals Domariáganj and Bánsi, and the grain marts Bitharia, Gáora, and Tikar. Flowing through a sandy or other soft alluvial soil, this river is somewhat capricious in its choice of a bed. The two existing channels are by no means the only channels visible. For a long distance on either side of the river are depressions through which it once flowed; and villages which tradition places on its banks are often found many miles from it. South of Bánsi may be seen distinct traces of two old channels; whereas the Rápti now runs north of Bánsi. But since the change already mentioned – since the main stream cut across the lowlands near that town, and reverted to the bed of the Budhi Rápti—the course has altered little. The earth of which the banks are composed is, as a rule, too friable to admit of steepness In the dry season the river is a series of long shallow reaches, studded with dry stretches of sand and enclosed between shelving declivities. Here and there, however, where the earth is firm and the current strong, steep cliffs may be seen overhanging darkling pools. During the rains the river is full to overflowing; and, where the banks are lower than usual, escapes to flood afar the surrounding country. By such inundations are formed many large swamps and lagoons. At Bánsi, where Bánganga approaches Rápti, the whole tract between them is sometimes overlaid with water for six miles.

Floods.

But the Bánganga is not the only flood-spreading affluent of the Rápti. Those of the latter's tributaries which do not rise in the hills have their source in low marshy spots, such as ricefields. At length is reached a series of hollows in which the water seems to stand; and a defined channel soon after begins to make its appearance. The bushy banks at last become steep. But in the monsoon they are quite unable to contain the stream, which sometimes floods the neighbourhood for days. The amount of silt thus deposited is in any single year inappreciable; but during a long course of years has in places had a marked effect in raising the level of the country. After an experience of more than two decades in the district, the planter Mr. Poppé noticed that many parts of his estate had acquired a much higher surface. Land which had of yore been flooded deeply every year was now high and dry enough to yield a wheat crop. The fertility of the soil is indeed more often improved than spoilt by the deposits of the Rápti's tributaries. Of such streams the steadiest is the Ámi; for after crossing the Basti-Bánsi road this runs between steep banks which in ordinary years it

Their deposits.

never overflows. The Ámi and the Jamwár are amongst the few Basti rivers for which any statistics of velocity or depth are forthcoming. Where crossed by the Basti-Menhdáwal road the Ámi varies in depth from seven feet during the dry to 27 during the rainy season. In the latter its flood velocity is ten feet per second. The corresponding figures for the Jamwár, taken on the Bánsi-Nepál road, are depth, 4 to 22 feet; velocity, 5

Depth and velocity of Ámi and Jamwár.

The Rápti is throughout its course in Basti navigable by boats of 100 maunds.[1] During the rains vessels of the same burden ply on the Bánganga, which at other seasons is useless for navigation. The Kúra and its continuation, the Dhamola, would in flooded months bear country boats of any size; but in such months there is little traffic. On the right bank of the Kúra, and the lands of several villages, stands the large grain mart of Uska, which collects and distributes the rice of the surrounding country and the Nepálese Tarái. This and other grains are in winter sent down the river to its junction with the Rápti, in boats of 100 maunds; and, reshipped in larger vessels, pass through Gorakhpur to the Ghágra. No other affluents of the Rápti are navigable.

Navigation

Across the Rápti there are many private ferries, of which the two principal, at Domariáganj and Bánsi respectively, belong to the rája of Bánsi. For these in the dry season are substituted bridges of boats. Other ferries, the property of the same owner, convey the Domariáganj-Nepál road across the Budhi Rápti and the Arra. The Bánsi-Nepál road passes the Bánganga and Budhi Rápti just below their confluence, by the rája's ferry in the rains and by ford in the dry season. The Jamwár it spans on a bridge. A branch which leaves this highway for Lautan crosses the Kúra at Sohás, by bridge of boats in the dry and ferry in the flooded months. Another branch passes through Rohra-bázár to cross the Kúra by ferry. The Ámi is bridged by roads from Basti to Domariáganj, Bánsi, and Gorakhpur; while on that from Khalílabad to Menhdáwal it is crossed by a ferry. The other streams of the Rápti system are fordable in the dry weather. In the rains the country is so flooded that traffic ceases to cross them.

Crossings on the Rápti and its affluents.

We come now to a far less important system, that of the Kuána. Rising in Gonda, near Balrámpur, the Kuána after a course of 28 miles reaches the western corner of parganah Rasúlpur

System of the Kuána.

[1] i.e. of between 3 and 4 tons.

(long. 82° 30′ E., lat. 27° 9′ N.). Between this and Gonda it forms the boundary for some 16 miles. Flowing next for about 54 through parganahs Basti and Mahauli, it enters Gorakhpur; and some 20 miles lower falls into the Ghágra. Its depth near Basti varies from 13 feet in the shrunken to 40 in the flooded season; and its highest recorded velocity during the latter is 7 feet per second. The Kuána receives in Basti many tributaries, but none of any great size. The principal are the Katnehia from the north and the Rawái and Manwar or Manaráma from the south. The Manwar, again, is replenished on its right or southern bank by a small stream known as the Rámrekha.

The Kuána is in Basti noted for the firmness of its banks, which in the upper part of its course, as far as the neighbourhood of the district capital, are steep and high. For twenty miles every bend marked in the revenue survey map of 1837-38 still exists. But when the river has been reinforced at Lálganj by the Manwar, its bed becomes more shiftily sandy and its banks more sloping. On those banks scrubwood at the same time gives place to grass. The Manwar itself has shelving sides. Rising in Gonda, it passes through parganahs Amorha and Nagar, draining the south of the district. Its low-water depth on the Basti and Tánda road is 7 feet, its flood depth 22; and its velocity when swollen by heavy rain is 6 feet a second. The other southern tributary, the Rawái, is a small stream with steep banks. The Katnehia and its affluent, the Garehia, are mere channels in the centre of a broad depression. Their sources are swamps crossed by the Basti-Bánsi road. In the dry season they contain very little water; but what remains is carefully embanked for irrigation. Herein these streams differ from the Rawái, which becomes too dry to furnish the spring crops with water.

Its affluents.

The only noteworthy villages on the banks of the Kuána are the marts of Mansúrnagar, Deoráon, Lálganj, and Mukhlispur. The river is throughout the district navigable. In the dry season, however, navigation is above Deoráon obstructed not only by occasional shoals, which prevent boats with a draught of over three feet from passing, but also by rude bridges on piles, constructed for local and temporary use. Snags, too, are not uncommon. But below Deoráon the river is used all the year round by boats of 100 maunds. For vessels of the same burden the Manwar is in the rains navigable as high as Haraia. Being, however, narrow and sinuous, it is little navigated, and its banks can boast no large marts.

Navigation and

Crossings on the Kuána and its affluents.

The Kuána is crossed near Basti by a bridge, and at Mansúrnagar, Lálganj and Mukhlispur by ferries. The Manwar and Rámrekha are bridged on the road from Basti to Faizabad; the former on that from Basti to Tánda. Except in the rains the Rawái is fordable. The Katnehia and Garehia are bridged on the Basti-Gorakhpur road. Soon after their junction they are met by that from Basti to Menhdáwal, which crosses them on a pile-bridge.

System of the Ghágra.

The third and last river system is that of the Ghágra or Sarju. The name Ghágra, or more properly Ghághára, is a corruption of the Sanskrit onomatopœia Gharghara. It may, therefore, for want of some more high-sounding English equivalent, be translated Gurgle. The river so called bounds the whole south-south-western length of the district from Ajudhya-ghát on the Faizabad to Bel-ghát on the Gorakhpur frontier. But of the district drainage this river directly receives almost nothing. Except in the immediate neighbourhood of its banks, all surplus water is intercepted by the Manwar or the Kuána. When the Ghágra indeed is in flood, it is less a receiver than a giver of drainage. By overflowing its banks and drowning the adjoining lowlands, it often does serious damage. In 1870 some unusually heavy floods on the Manwar were explained by the fact that the Ghágra had from opposite Ajudhya spilt across country into that river. Next year the Ghágra flooded much land, and destroyed the crops in the south of parganah Mahauli. In one instance, near Sonhán in parganah Mahauli, has been formed for four miles a deep channel through which some of the Sarju's surplus waters yearly pass into the Kuána, making the latter navigable for country boats of all sizes. This channel now bears the name of the Malda.

The river wanders through a broad sandy bed which shifts from year to year. The width of the basin between the high firm banks is fully four miles; and of this three or four are sometimes occupied by a flooded rapid stream. In dry weather the river is a mixture of water and sand-banks, the resort of the "cruel, crafty crocodile." It is then fringed by broad tracts of light sandy soil, here barren, there bearing a spontaneous crop of tamarisk (*jháo*) bushes, and elsewhere, where a little good silt has settled, cultivated

Once, though so long since that the date is forgotten, the stream ran on the northern side of the basin. This is clearly shown by the old boats that are sometimes unearthed there. But the great river changed its course and forced its way to the extreme south, where it ate into the bank till stopped by the firmness of the soil. For some years past again the process has been reversed.

Year by year more of the inhabited lowland which has formed on the northern side is being cut away. The stream, too, is changing its course, and the deep current edging northwards.

Schemes for strengthening the northern bank, opposite Ajudhya or elsewhere, have been considered; but such schemes usually end in the prudent resolve to avoid the costly and dangerous process of playing with water.

Navigation and crossings.

The Ghágra is navigable by country boats of all tonnages. The sand-banks already mentioned are especially numerous in the western part of its course, from Ajudhya to Tánda; but oppose no serious obstacle to navigation. On the northern or Basti side of the river are situated no large marts. There are ferries at the Rájghát or Royal Landing of Ajudhya, at Teora, Bilahari, Marna, Dalpatpur, Begamganj, Sherwa, Salona, Mahrípur, the Rájghát of Tánda, Mubárakpur, Phúlpur, Naurahni, Mainli, Chilhora, Mansúrganj, and Chándipur. All these crossings, except that at the Rájghát of Ajudhya, are managed by the Collector of Basti. On none of them is a bridge of boats at any season maintained.

Adjustment of riparian disputes.

On the banks of the Ghágra the rule for the adjustment of boundary disputes between riparian proprietors differs from that in force elsewhere. Here it has been decided that the deep stream alone shall be the boundary; that it alone shall determine to which district and to which village the disputed land belongs. In other parts of Basti the more general rule prevails. In these too the deep stream is ordinarily the boundary; and land gradually thrown up by a river belongs to the estate whereto it has accrued. But land, severed by a sudden change of channel and still capable of recognition, belongs to the estate from which it has been divided.

The rivers as irrigators.

None of the larger rivers is used for irrigation. In the dry season, when water is most required, their beds are too far below the level of the country to compete with wells or lagoons. But it has been already noted that some of the Kuána's affluents are dammed to supply the fields with water; and the same may be said of all the smaller streams. Even the Ámi is in the upper part of its course no exception to this rule. The dams are mere earthen banks some three feet high; and being unable to withstand a flow of any volume, offer no real obstruction to a stream in the rains. But in the north-east of Bánsi may be seen conspicuous examples of more solid embankments. By substantially damming the Jamwár and the Síswa, two

English grantees of waste-land have provided irrigation for the whole of their estates. Basti has no Government canals; and whether it needs any is doubtful.

Lakes and swampy lagoons of many sizes are almost innumerable.[1] Large tracts being subject to inundation in the rains, and the whole country being very flat, the surface drainage lodges in every slight hollow. Near the Rápti such hollows are often, as may be seen from their serpentine form, discarded channels of that river. By its overflow are filled the Bakhira and Pathra lakes (*tál*), the largest sheets of water in the district.

Lakes and swamps.

The Bakhira or Badánch Tál, sometimes called the Motijhíl, lies on the eastern frontier of the district, between Bakhira and Menhdáwal of parganah Maghar. The much-travelled Buchanan describes it as the "finest piece of fresh water" that he had seen in India. It holds water all the year round, the eastern or Rápti end being closed by an embankment. The lake thus formed in its deepest parts seldom outdepths four or five feet; but it covers a space of nearly five miles by two. On the western and southern sides, where the banks slope regularly down, the fringe of marsh is slight. But on the other sides no inhabited villages can be seen for miles; and the land is in the rains so constantly flooded that except for pasturage it is almost useless. To the north this flooded tract extends for fully three miles, dividing the swampy ground and rice fields on the edge of the lake from the villages on the higher banks of the Rápti. To the east there is a low fen stretching for about two miles to the edge of that river. Over this the floods spread every year to fill the lake; and over it the water would escape if not detained by embankment.

The Bakhira lake.

The Pathra Tál, which lies on the right bank of the Rápti between Domariáganj and Bánsi, is three miles long and from one to two broad. Its shape is highly irregular. In olden times it must have been a fine lake, but its waters are now allowed to return at the close of the rains to the river. The proprietors through whose lands the outlet passes refuse to let the rája of Bánsi, who owns the lake, build an embankment in their boundaries. The Chaur Tál, the property of the same owner, is wedged within the confluence of Bánganga and Rápti, not far north of Bánsi. In the rains the space between the rivers is, as already mentioned, extensively flooded; and the subsiding floods leave the Chaur Tál about two miles long by three-quarters of a mile

The Pathra and Chaur Tals.

[1] A list for tahsíl Harraia alone shows 37 considerable sheets of water. Yet tahsíl Harraia lies in the least swampy belt of the district.

in width. It should be noted that in Basti, as in Norfolk, *chaur* or "broad" is a generic term for a stream-fed lake. The Chaur Tál is not the only chaur of the district, but merely the chaur, *par excellence*, in a certain part of the district. The wildfowl shooting on this and on the Pathra Tál is preserved by the rája. One of the southern parganahs, Nagar, is graced by another large lake called the Chandu Tál. This is fully two and a-half miles long and one broad. Except at the eastern end, where the water escapes to finally join the Manwar, the Chandu has regularly sloping sides. All these lakes or lagoons are more or less used for irrigation. All in winter offer more or less employment to the fowling-piece. The whole country is so moist that they have no particular effect on the general health. But to the almost ubiquitous swamps and marshes must be attributed the fever, ague, and spleen diseases which ravage the district.

The Chandu lake

Until lately Basti enjoyed the evil reputation of complete division from the rest of the world. Now, however, its county town is within what, in this country of long distances, might be called easy reach of a railway. The Oudh and Rohilkhand line passes through the neighbouring district of Faizabad; and within a radius of 38 miles from Basti are the stations of Malípur, Akbarpur, Gosáinganj, Nara, Ajudhya, and Faizabad. Of these the most easily accessible are Akbarpur and Faizabad, which lie respectively about 30 and 40 miles distant by road. But between the district and the railway the Ghágra fixes in the rains a great gulf.

Communications Rail.

The three southern tahsíls are traversed by one great metalled road, that from Gorakhpur to Faizabad *viâ* Basti. This has within the district itself a length of 61 miles. But by the Public Works Department it is divided into two separate highways, one of 28 miles from Basti to Gorakhpur, the other of 33 from Basti to Faizabad. Connecting the cantonments of Faizabad with those of Gorakhpur, the road is of some military importance; and it is flanked by encamping grounds at Khalílabad, *Maririwa, Basti, Tilokpur, Manghát, and Khaliyánpur.* As a trade route the road is chiefly valuable between Faizabad and Basti. On it are situated three tahsíl capitals, Khalílabad, Basti, and Haraia.

Road.

Of the remaining roads, all unmetalled, the chief are those from Basti to Nepál, *viâ* the tahsíl capital of Bánsi; from Basti to Nepál, *viâ* the tahsíl capital of Domariáganj; from Basti to Karmaini-ghát, *viâ* Menhdawal; from Basti to Tánda, *viâ* Rájghát; and from Bikramjot on the Faizabad to Bhánpur on the Bánsi line. But the following list will show at a glance all

roads, divided into class I., metalled, raised and bridged; class II, raised and bridged but not metalled; and class III., occasionally bridged, but neither metalled nor raised:—

First-class roads.	*Mileage within district.*
Basti and Gorakhpur	28
„ „ Faizabad	31
Total ...	61

Second class roads.	*Mileage within district*
Basti to Tánda	16
„ „ Nepál, *viâ* Domariáganj	70
„ „ Bánsi and Nagarh	50
„ „ Pipra	3
„ „ Kamaini-ghát	35
Uska to Nagarh, Birdpur and Nepál frontier ..	24
Total ...	178

Third-class roads.	*Mileage within district.*
Bakramjot to Dhúnpur	30
Gorakhpur to Biskohar	55
Dumdumwa to Dhakeri	36
Jhaina to Nepál frontier	3
Gorakhpur frontier to to Birdpur, *viâ* Uska	22
Udaipur, Dumdumwa and Lautan	20
Birdpur to Intwa	28
Alidápur to Nepal frontier	8
Miscauli to Dhebaina	10
Bánsi, Domariáganj and Biskohar	31
Bhánpur to Nandaur	26
Bakhira to Chhapia-ghát	35
Murerwa to Gáe-ghát	18
Basti to Lálganj	12
Kuána-bridge, near Basti, to junction with last	5
Basti to Kothila	14
Gorakhpur and Gonda frontiers	65
Lautan to Nepál frontier	7
Chandradip-ghát, *viâ* Bitharia, to Mankapur	13
Total ...	411
Grand Total, all classes ...	680

On the downfall of the rains traffic north of the Rápti comes to an almost complete standstill. The roads are either lost under a sea of water, or, being unmetalled, are converted into long lines of mire. None is thoroughly

bridged, in the sense of possessing bridges wherever required; and in such a tract and season unbridged roads are useless. But here it may be noted that the district is nowhere rich in bridges. The largest is the iron girder structure over the Kuána near Basti; and even this is but 165 feet long. The manner in which the principal roads cross the principal streams has been told under the heading of rivers.

Table of distances.

Thus may be shown the distances from the capital to the other principal places of the district. But the figures in every case represent mileage by road, and not distance as the crow flies. Paikaulia, for instance, is 37 miles distant by road, and is entered as such; but by cross-country cart-tracks the 37 miles could perhaps be reduced to 20:—

Place.	Distance in miles from Basti.	Place.	Distance in miles from Basti.
Amorha	23	Domariaganj ...	32
Bangáon and Parasrámpur	No road.	Dudhára ...	15
Bankata	32	Gáeghát ...	16
Bánsi	32	Harnia ...	17
Bárakúni	24	Hariharpur ...	No road.
Birdpur	57	Intwa ...	42
Biskohar	50	Kalwárí ...	12
Buddháband	13	Khalílabad ...	22½
Belwa-bázár	28	Kothila and Sonaha ...	22
Bakhna	26	Lautan ...	56
Captainganj	8	Maghar ...	27
Chháoni	22	Mahauli ...	No road.
Chhapia	25	Menhdáwal ...	27
Chhapra-ghát	45	Misraulia ...	51
Chilia	50	Mahson ...	7
Dhebarua	59	Paikaulia ...	37
Dubaulia	23	Rudhauli ...	19
Daldalia	33	Tilokpur ...	No road.
Dhanghata	40	Uska ...	50

Bangáon and Parasrámpur may be considered as respectively 34 and 30, Hariharpur as 25, Mahauli as 22, and Tilokpur as 47 miles distant across country.

Climate.

In climate Basti somewhat resembles North Rohilkhand, which indeed lies in the same submontane tract. The characteristics of the weather in that tract are dampness, moderate heat, and partial immunity from the violent simooms and dust-storms which make summer hideous elsewhere. Here the dry west wind begins blowing in March, about the time of the vernal equinox. Towards the close of April it gives place to the prevailing breeze of the year—that from the east; but may still be sometimes felt breathing faintly after midday, when the east wind often drops.

Summer has now set in; the crops have been harvested; the fields are brown and bare. Owing, however, to the nearness of the Himálaya, and the slight depth of water from the surface, the temperature is probably less than in districts south of the Ghágra. In May cooling showers, known as "the little rains," sometimes slake the heat, and the grateful scent of moist earth refreshes the nostrils. But the relief is only too fleeting; and the thermometer steadily rises till the end of June, when the crash of thunder heralds the descent of the regular rains.

In Basti these are far heavier than in the more western districts of the provinces. But the fall varies greatly from place to place, and in the two northern tahsíls is several inches heavier than in the three southern. The mean for the whole district and a series of years is about 43 inches yearly; but the following table [1] gives ample details:—

Months.	1875.	1876.	1877.	1878.	1879.	Mean.
January	0·62	0·48	3·54	1·18	...	1·16
February	0·48	...	1·18	0·74	0·04	0·49
March	...	0·16	0·24	0·24	...	0·13
April	0·18	0·60	0·86	1·18	...	0·56
May	2·58	0·66	0·84	2·18	0·66	1·41
June	8·44	2·58	1·86	1·31	9·20	4·68
July	11·12	12·24	5·66	7·24	22·78	11·81
August	17·82	9·98	2·08	9·24	13·98	10·62
September	5·46	9·18	1·68	14·54	11·30	8·43
October	...	3·10	4·84	0·10	0·10	3·43
November	...	...	...	...	...	...
December	0·16	...	1·72	...	0·26	0·29
Total ...	47·16	38·98	23·30	38·06	67·32	43·06

The yearly mean for the six years ending with June, 1872, seems to have been much heavier, amounting to 51·4 inches.

The rains generally cease in the beginning of October; and with them their cloudy days and chromatic sunsets. But the dampness long continues. The drying of the waterlogged earth is a feverish and unhealthy process. Very seldom, and even then for a few days only, is felt the dry bracing cold which marks the winter of more western districts. In some parts of Basti, especially its eastern and northern parts, dense fogs obscure the morning; and at evening each village lies hidden under its own low pall of smoke. But at the beginning and close of the clearer days may be seen the snows of the great

[1] Kindly supplied by Mr. S. A. Hill, B. Sc., the Meteorological Reporter for these Provinces.

White Mountain (*Dhválagiri*) and its lesser sisters, some 50 leagues distant on the north. In January, but never with any great punctuality, fall the slight winter rains ; and somewhat later, in rare years, hailstorms make the farmer tremble for his rising spring crop. Buchanan mentions that in winter, when the west winds have blown strongly for some days, water is readily converted into ice. The conversion can, of course, take place only at the very witching hour of night or during the small hours which succeed it. Pit-ice, that is ice naturally frozen in pits, is at such times procured in districts which lie much further south than Basti. But at Basti no pit-ice is made. Liquor is cooled with saltpetre, or by ice frozen in small private machines.

The following mean monthly thermometrical and barometrical readings for nearly three years were taken by Mr. Percy Wigram, then magistrate-collector of the district. The thermometer was in the shade; the barometer was a small aneroid, whose figures were taken at 10 a. m. daily. But this aneroid seems to have shown, as might be expected, considerable deviations from the mercurial instrument in the Gorakhpur observatory. And as the climatic conditions of Gorakhpur and Basti are much the same, the reader would do well to compare the thermometrical readings also with those already given for the former district :— [1]

Month.	Thermometer.						Barometer.		
	Maximum.			Minimum.					
	1870.	1871.	1872	1870.	1871.	1872.	1870.	1871.	1872.
January ...	75	76	71	45	42	17	29 53	29·49	29·27
February ...	81	81	77	49	49	56	29·51	29·26	29·14
March ...	90	91	93	58	59	69	29 11	29·21	29 00
April ...	97	99	99	65	66	67	29 12	29·08	29·02
May ...	105	95	103	73	71	73	29 06	28·89	29 02
June ...	93	94	99	78	77	78	28 93	28 80	28·81
July ...	89	89	89	77	76	76	28·85	28 79	28 75
August ..	89	88	...	76	76	..	28 91	28 84	...
September ...	90	88	...	75	73	...	29 02	28·90	...
October	88	91	...	67	67	...	29 12	29 03	...
November ...	82	84	...	52	50	...	29·35	29·15	...
December ...	76	75	...	42	41	...	29 43	29·24	...

The thermometer of the Jail Hospital is examined twice daily, at sunrise and 1 p. m ; but the practice has hitherto been too spasmodic to afford results of value. Returns for five years are before us ; but for two only, 1877 and 1879, are those returns complete in every month. The maximum temperature

[1] *Supra*, p. 313.

of the former year, 101°, was registered in June; the minimum, 54°, in February. In 1879 the observations ranged from a maximum of 100° in May to a minimum of 52° in December.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Fauna.

To any peculiarity of fauna Basti can lay no claim. Its beasts, birds, and fishes are all found elsewhere in the plains of the North-Western Provinces, and have all been named in the introduction to the fourth volume of this series.[1] But a few local particulars regarding the more remarkable creatures may yet be profitably given. Let precedence be assigned to the domestic animals.

Domestic animals; ponies.

A few elephants and camels are kept by the few who can afford to keep them; but for camels the climate is said to be too moist. Horses are seldom used and still more seldom bred. Those who want them must seek the fairs of Sompur in Sáran, Devípatan in Gonda, or even Batesar in Agra. But the ordinary country pony (*tattu*) is common enough. On this rather fragile beast the landholder and the corn dealer take their lazy rides or lade their grain for market. Ponies cost from Rs. 7 to 25 each, and are extensively bred; but in more than one place they are sometimes found wild, the descendants of domesticated ancestors. Several specimens haunt unmolested the Ghágra basin in Eastern and Western Chhapra of parganah Mahauli. A few again may be seen on the banks of the Tehri watercourse, which from a lagoon in Oudh flows to join the Ghágra near Belwa. When captured such wild animals sell for about Rs. 20 each; but they are reported to be rather vicious than otherwise.

Horned cattle.

Of horned cattle there are no purely local breeds. But "Mahauli for bullocks or men" (*Mahauli ká bard yá mard*) is a proverbial boast of that parganah. The Mahauli bullocks are rather below the average size of those elsewhere used for agricultural purposes, but are specially sturdy and muscular.

Bullocks and cows.

Their price and that of agricultural bullocks generally may be said to range from Rs. 15 to 40 the pair. A rather better class of animal is employed to carry grain sacks or other burdens; but the best class of all is that kept for purposes of draught by landholders. Whether the breed of cattle has really deteriorated with decreasing pasturage

[1] Gazetteer IV., pp. VI. *et sqq.*

is doubtful. In 1812, when the grazing-grounds were still ample, the collector reports that there are "no cattle in the district fit to draw a treasure tumbril."[1] Bullocks are fed on chaff, bran, and the straw of various cereals. When well-fed a single animal may cost as much as 3 annas daily. Ordinary cows vary in price from Rs. 5 to 20 each; but the best yields perhaps not much more than 2lbs.[2] of milk a day. The clarified butter (*ghi*) made from that milk is reserved, as a rule, for medicinal or ceremonial purposes. A few wild kine are found on the banks of the Kuána, where that river bounds Domariáganj; but the herds which formerly haunted tappa Atráwal of Maghar have disappeared with the clearance of the forest.

Buffaloes.

Male buffaloes, which are little used except as beasts of burden, fetch from Rs. 5 to 15 each; but females, on the other hand, sell from Rs. 9 to 35. The reason of their greater value is their milk, from which are made the curds and clarified butter in ordinary use. Rájputs and Ahírs are the principal owners of buffaloes; but goats and sheep are kept by the lower castes alone, Ahírs, Gararíyas, Chamárs, Khatiks and Juláhas. Goats are bought by butchers or slaughtered at Hindu sacrifices. They are valued, however, chiefly on account of their skins, from which are constructed drums (*dhol, tása*) and other articles. Whilst a she-goat is worth Re. 1 and a he-goat Re. 1½, a good goatskin sells from Re. 1 to Rs. 2. Of the castes last-named the Gararíyas, as their name shows,[3] devote themselves chiefly to the breeding of sheep. The price of these animals has within the last few years risen from Re. 1 to Rs. 2 per head. They are not generally used as an article of food, and themselves therefore obtain no food but grass. Their use is to supply the peasantry with skins, wool, and manure. The skins are sold by butchers to shoemakers at the rate of Rs. 20 to 25 the hundred. Of the wool are made blankets. Between Sáwan (July-August) and Kártik (October-November) sheep are allowed to wander about such fields as are reserved for the next spring crop; and in consideration of the manuring thus obtained their owners receive a small payment in kind. Government in 1863 attempted to improve the stock by the importation of two fine rams from Hissár; but one died next year, and the progeny of the other never survived their lambhood. Numerous cattle of all sorts are yearly driven into the Nepálese Tarái for pasture. Departing about Aghan (November-December), they return in Jeth (May-June) or Asárh (June-July).

[1] Letter in Board's records, Jany. 31st, 1812. [2] In India milk is measured by weight.
[3] Gararíya or Gadaríya is derived from Hindi *gadar*, a sheep.

Cattle disease.

In the summer months rinderpest is often epidemic. It bears the same name (*máta*) as human small-pox, to which the natives deem it analogous. It is highly contagious and very fatal, the rate of mortality amounting to about 80 per cent. of the cattle attacked. The most prominent symptoms are loss of appetite, constipation of the bowels, excessive thirst, quick respiration, grinding of teeth, and great heat of skin. To these in a day or two succeed profuse mucous discharge from mouth and nostrils, inflammation of mouth and gums, purging, great prostration, and eruptions which from groin and udder extend over the whole body. Foot and mouth disease (*khúng*) appears also in summer, but not in sufficient force to be deemed epidemic. The same remark applies likewise to diarrhœa.

Wild animals.

The district is no longer rich in large game. Tigers, leopards, and bears are now unknown. But in Buchanan's time the first named beasts molested the police of Dhuliyábandar[1] and had lately been numerous around Lautan. The following is a list of the more important wild mammals, both common and uncommon :—Wolf, jackal, fox, boar, buffalo (arna, *Bubalus arni*), blue-bull (nílgáe, *Portax pictus*), hyæna, spotted-deer (chítal, *Axis maculatus*), antelope, cat (banbilár, *Felis chaus*), porcupine, fox, hare, monkeys of kinds (langúr, *Presbytis entellus;* bandar, *Innus rhesus*), mungoose (newal, *Herpestes Malaccensis*), otter, and porpoise (súns, *Platanista Gangetica*). But some of these are seen very rarely indeed. The wild buffalo, for instance, can only be regarded as a visitor who sometimes loses his way from the Nepálese Tarái. Much the same may be said of the spotted deer; but wild-pig, the antelope and the blue-bull, wolves and jackals, are common. The wolves are especially numerous in the *mánjha*, the tract of tall thick grass along the banks of the Ghágra. For the slaughter of a female wolf Government offers Rs. 5; for that of a male wolf, Rs. 4; and for that of a male or female cub, annas 8. But, although an occasional attempt is made to pass off the cub of a jackal for that of a wolf, wolves are seldom killed. The jackal is said to suffer from hydrophobia which he sometimes communicates to men. The people imagine that the disease lies dormant until the first thunder after the victim has been bitten, and then makes its appearance. They also distinguish a species of jackal called *murdakhor*, or corpse-eater, who preys on Muhammadan corpses; but such ghoul-like repasts are, when obtainable, relished by all jackals. Another quaint superstition was once entertained with regard to antelopes. In 1813, when these beasts were "the pest of the country" when

[1] Dhuliyábandar was a police jurisdiction lying between the Jamwár and Tilár rivers. Part of it now lies in parganah Bánsi, while part has apparently been ceded to Nepál.

the low-caste huntsman, with his poisoned arrows, might sight a thousand head a day, their multitude was thus explained: "Formerly, the whole country being covered with long harsh grass swarming with muskitoes, the antelope bred only once in two years; but, since much has been cleared, and the number of muskitoes reduced, they breed every year."[1] From the porpoise is extracted an oil which is medicinally applied to burns and bruises.

Reptiles.

Like wolves, reptiles are responsible for a good many deaths. In kindly supplying the following list of snakes Mr. Thomson makes occasional reference to the pages of Fayrer's *Thanatophidia*:—*Ajgar* or python,[2] *atiharan*, *dálksar*, *andhawa*, *basáo*, *bhamani*, *paniha*, long *paniha*, *chakor*, *dukla*, *dudhiya* cobra (page 7), *doma*, *dundha*, *dhusar*, *dhámin* (page 66), *karait*, blue karait (page 11), *kutkhor* (page 55), *ghor karait*, *kodalli*, *khatkatái*, *sohámin*, *n thar*, *siyár*, *majgidwa*, *nágin* (p. 6), *sankátar* (p. 8), *sugwa*, *sontar*, *suskár*, and *phitar*. The *paniha* and *chakor*, although locally believed to be poisonous, are in reality harmless. So are the long-nosed crocodile (ghariyál, *Gavialis Gangeticus*), and the turtle (kachhua, *Trionyx Gangeticus*), reptiles of other orders. But the ordinary crocodile (nák or nakra, *Crocodilus biporcatus*) is a voracious and dangerous saurian.

Ghariyals are said to be commonest in the Ghagra, náks in the Rápti and the Bakhira lagoon; but both are more or less numerous in all the larger channels and sheets of water. The flesh of the nák is sometimes eaten by fishermen, while his oil is used for medicinal purposes or burning. How he is captured may be shown by the following extract from the writer last quoted:—

"The fishermen in pursuit of the crocodile look for him in shallow parts where some spots of the land project with channels of water running between. In such places they find the crocodile basking on the land. On the approach of the canoe he retires into the water, but goes only to a very little distance, and by paddling slowly on and carefully observing the motion of the weeds and air bubbles that escape from his lungs, they soon discover where he is. They then fix loosely, on the handle of a long paddle, a strong barbed harpoon iron, which is joined by a rope to the paddle, and putting the harpoon gently down, find where the animal is. He is very sluggish, and does not move when they touch his side, so that they draw up the instrument, and thrust it into his back without any dexterity. The animal flounces a good deal, but never attacks the canoe, which one stroke of his tail could instantly send to the bottom. He often, however, shakes out the harpoon, after which he neither seems to have an increase of ferocity nor shyness, but allows himself, as in the instance I saw, to be struck a second and a third time until he is secured and dragged on shore. He there flounces and snaps with his horrid jaws in a violent and dangerous manner, but, a large bamboo being thrust into his mouth, he bites with such violence that he cannot readily disengage his teeth, and gives the people time to secure the gag by tying a rope round his jaws. He is then helpless. In the one

[1] *Eastern India*, II., 503 504.
[2] *Python molurus*, Linn. Sometimes called rock-snake.
[3] *Supra*, p. 316.

which I saw caught a ball fired through his head from a small fowling-piece instantly deprived him of motion, nor did he show almost any sign of sensation when immediately afterwards the harpoon was torn from his back. On the whole the crocodile, seems to be a stupid animal, and to make but a poor resistance, considering his great power, and the tremendous force of tail, jaws, and teeth, with which he is provided. The hardness usually attributed to his skin will appear from the above account to have been very much exaggerated. I have seen the crocodile, however, move with very great velocity, and have no doubt that in the pursuit of fish it uses great exertions of this kind; nor does it seem to be entirely destitute of cunning, as crocodiles have been repeatedly found lurking in the fords of rivers through which high roads pass. Of this indeed I saw one instance, and am assured that it is not uncommon."

Deaths from wolves and reptiles.

The average number of persons killed by wolves or reptiles during four recent years was 221·5 yearly, the figures being 158 in 1874, 263 in 1875, 226 in 1876, and 239 in 1878.[1]

Birds.

In an available native list of "flying things (*parinda*)" the only remarkable point is the classification. Birds and bats are grouped together, but winged insects are for some doubtless valid reason excluded. It is, however, amongst the birds alone that the Basti sportsman will find sufficient food for his powder. The wildfowl shooting on the Chandu, Chaur, Pathra, and Sikandarpur lagoons is uncommonly good, and on the Bakhira Tál may be called excellent. The *Imperial Gazetteer* mentions pochard, pintail, mallard, spot-bill, grey duck, grey goose, brown goose, bean goose, cotton teal, blue-winged teal, grebe, coots, and water hens as common. But these wild fowl are mostly birds of passage, descending from the Himálaya at the beginning of winter, and revisiting the cool hills as summer approaches. Snipe, too, are mere cold-weather tourists. Small game of other descriptions is as scarce as elsewhere in a country where cover is rare and preservation almost unknown. A few partridges, quails, ortolans or pigeons are all that could be got in a morning's shooting. Peacocks are encountered, but there is the usual prejudice against their destruction. Falcons and tiercelets of kinds are obtainable, but falconry is little practised. Buchanan gives the following brief account of fowling on the Bakhirá tál:—

"On dark nights a wide long net is stretched vertically between two canoes, with its lower edge turned up, so as to form a bag near the water. Other canoes go, and disturb the birds in distant parts of the lake, driving them towards the nets—for several are usually placed in a row. Whole flocks are entangled at once, dropping into the bag; and are immediately secured by lowering the upper side of the net.

"The coot, which does not seem to differ from the kind that Mr. Latham calls common, is taken in broad day. It is a tame bird, and allows a canoe paddled slowly to approach near, and usually, to save the trouble of rising, which it does with difficulty, it dives to allow the canoe to pass. Three or four canoes therefore paddle towards a coot, and when it dives, stop

[1] The Sanitary Commissioner's report for 1877 leaves the Basti columns blank.

over the place, the people looking round, until they see it rise, on which they immediately set up a shout. The bird terrified at this, dives again immediately, and remains until it is much exhausted, so that, when it rises, it is neither able to fly nor to dive immediately. The people indeed give it no time to recover, for, by carefully observing, they perceive some air bubbles escape from the poor animal, just before it rises, and are prepared to seize its head as it reaches the surface. Such haste is not however absolutely necessary, as one, which they caught in my presence, was not able to move for several minutes after it was taken into the canoe. When it had revived, I threw it into the lake; and with the utmost stupidity it immediately dived, and remained again below until quite exhausted, but, as we had removed to a distance, it recovered, and then took wing."

Trade in birds and plumage.

In birds and plumage the trade is insignificant. There are of course a few fowlers, belonging mostly to the Baheliya and Pási castes. *Netting is their favourite method of capture; and* from netting, indeed, the latter tribe derives its name.[1] The birds thus captured, chiefly waterfowl and pigeons, sell for from 9 pies to 1 anna each, and are eaten by both Hindus and Muslims. Pet birds from the hills, such as the *chakor* partridge and the mimicking black *maina*, are brought down from Bútwal by the Nepálese. The same merchants import also a small quantity of deer-horns and yaks' tails. A chakor can be bought for Re. 1, and a good maina for from Rs. 3 to 5. Other feathered pets, such as *láls* and *shamáns*,[2] are procurable in the district itself. The láls are sold for from Rs. 5 to 8 the hundred. Peacocks' feathers are sold for fans. A few fanciers from the great towns of Murshidabad, Patna and Sháhabad in Bengal visit the district to return with the gorgeous plumage of the "blue-breast (*nílkanth*)" and other birds.

Fish and fisheries

In a watery district like Basti fish and fisheries are subjects of the liveliest and most general interest. Before the close of the rains the overflow of rivers has converted great tracts of country into one gigantic fish-pond. The *piscium genus* haunts the bush *nota quæ sedes fuerat columbis*. And the people take most successful precautions that as few as possible of the finny invaders shall retire with the retiring waters.

Almost all the fish mentioned in the Gorakhpur list[3] appear also in that for Basti. The only three exceptions are the *khuria*, *surji*, and *pengna*, which in this district perhaps bear other names. Such aliases are certainly borne by the *parni* and *patharchatar*, which are here known as *parhini*[4] and *patharjit*. It is indeed the great variety of local names which renders the scientific identification of most species by any but the practised ichthyologist impossible. The nomenclature adopted by text-books, such as Captain Beavan's *Fresh Water*

[1] Sanskrit *pásha*, a net. [2] *Supra*, p. 315. [3] *Sura*, p. 318 20. [4] rO *parhni*,

Fishes of India, often differs greatly from that of remote districts in the North-Western Provinces. In the following supplement to the Gorakhpur list all attempt at scientific terminology has been discarded:—*Argi*, *badhi*, *baigasa*, *bajjahi*, *bakahi*, *bhaglad*, *bilangra*, *bulla*, *chandsa*, *chengu*, *dhansahar*, *dhaur*, *dhawi*, *dhúmi*, *durhi*, *hansi*, *janam*, *kandya*, *kawa*, *khaswa*, *khuntra*, *kojaitu*, *kúta*, *lapchi*, *mahás*, *makhui*, *malya*, *masádhar*, *parchalla*, *patási*, *patra*, *phánsi*, *photha* or *bhotaha*, *rágho*, *saur*, and *sámaya*.

The phansi is so called because there is a ring or noose (*phánsi*) on its neck. Of the másadhar's large scales small playing-cards (*ganjífa*) are sometimes made. Oil is extracted in small quantities from the *rohu*, *bhakura*, *moi*, and other fish; but it is merely made to meet the domestic requirements of the fishermen themselves, and no regular oil industry exists. The favourite time for the manufacture is the winter, when the fish are in the best condition. Small sun-dried or smoked fish are exported in a more or less putrescent state to Nepál, where they sell from Rs. 2 to 3 per maund; and for a fresh fish the Nepálese are said to pay twice its weight in grain. In the district itself the price of the latter commodity varies from season to season; but, on the whole, may be quoted at from 1 to 2 annas per ser for the choicer, and from ½ to 1 anna for the coarser varieties. Except Bhagats, Sádhus, and others, who are prevented by their religious vows, all classes eat fish. But that food is the staple diet only of low Hindu castes, such as Beldárs or Kahárs, and of the fishermen themselves. The fishermen are chiefly Malláhs and Cháhis, tribes of boatmen; Khewats, Goria Kahárs, and Turhas, classes of porters and labourers; and the Siwarias, who, as sellers of grass and wood, may perhaps be called lumberers. Fishing is not, however, confined to these castes. It is the subsidiary occupation of many others. Every cultivator follows more or less, according to his leisure and opportunities, the trade of St. Peter.

Methods of fishing.

The methods of capture are most varied. Hardly any form of fishing known in other countries is unknown here. Even poisoning is practised, although practised rarely. A given part of a river or lagoon is enclosed in a framework of bambus, and within the enclosure are scattered pieces of wild fig-bark.[1] This process has the effect of poisoning the fish, who one by one rise dead to the surface. Nets of all sizes and shapes are used. The mesh is often so small as hardly to admit of a finger passing through it. The destruction of small fry may, without exaggeration, therefore, be called vast. But of all creatures fish, perhaps, increase most greatly in excess of the means of subsistence. The three principal rivers of

[1] Elsewhere the bark of several other trees is employed for this purpose.

the district afford a comparatively secure and hitherto inexhaustible nursery. And it would be difficult to put in execution any restrictions as to the closeness of the nets used.

Implements.

The larger nets are, as a rule, employed during the rainy season and the smaller after its conclusion. The *gánja*, *korhel* or *karihil*, *jhinguri*, and *tapaṛhu* or *tápa* have been described in the Gorakhpur notice.[1] The *chátur* and *batáo* resemble the tápa, and the *pelua* the jhinguri. The seine is here named *batwan*. Three other nets, called *gághi*, *kachua*, and *tál*, are sometimes used. The rod and line (*haluka*) or line simply (*shisht*) are familiar spectacles on the banks of rivers; but comparatively few fish are caught by these means. The principal fisheries are those of the great rivers and lagoons mentioned in part I.; and these are fished all the year round, without thought of a close season. But the bulk of the fishing is done in winter, on the smaller sheets of water left by the yearly rains.

When the water is shallow and expected to dry up soon the process is simple. Across the orifices of the pool or rice-field are thrown mud dams (*bándh*). In the one exit left is fixed a grass or reed screen (*patuka*, *chaundhi*, or *chilwania*); so that while the water escapes, not a fish can escape with it. As that water subsides the work of destruction proceeds. First, the fish are taken in the extinguisher-like tápa. Then, as the shallowness increases, men may be seen wading in all directions with cone-shaped baskets. Having thrust the wider ends down into the mud, they can remove at their leisure, through the smaller ends, any fish that have been thus imprisoned. When the water has almost disappeared, what little remains is baled out, and the fish are left flapping helpless in the mud.

Much the same system is adopted even on those lakes which never run dry. These are fed, as a rule, by a flood channel from some river, and at the end of the monsoon that channel is embanked. The dispute which prevents the embankment of the Pathra Tál has been glanced at above. The fishermen of the neighbourhood bitterly complain that at the close of the rains the finest fish now return from the lake to the Rápti. But they can still afford to rent the piscatory rights for some Rs. 150 yearly. The rája of Bánsi, one of the parties to the dispute just mentioned, duly embanks the outlet of his own preserve at Bánsi. His practice of netting a few fish only when required is an honourable exception to the rule which seeks to destroy yearly all the life in a lake.

[1] *Supra*, p. 320.

But the various methods of fishing large sheets of water are most perfectly exemplified on the Bakhira Tál. In the outlets of the dam which embanks its escape channel are fixed screens which entangle many a fish. All round its edges may be seen *tápas, which are ready for use in its shallower parts* whenever the cultivators find time to become fishermen. But the form of capture here most extensively adopted is spearing. The bottom is too weedy to be netted with much success, and the shore is in few places so clear as to admit of the drawing of a seine. But the water, being clear and nowhere very deep, is a very favourable field for the harpooner. The spear or harpoon (*bánsa*) is an ordinary bambu staff, split into 15 or 20 pieces, each tipped with iron. These are again bound together, and the central piece being thickened by coils of string, the whole forms a bundle of spears some eight or ten inches in diameter. The harpooners are sufficiently expert to make almost certain of striking a fish some twelve or fifteen feet distant. The water is regularly beaten by a line of five or six canoes, each containing a spearman at the prow and a punter or paddler at the stern.

But enough has been said of the animal, and we pass to the vegetable kingdom. Though somewhat empirical, the division into trees and crops will serve our purpose sufficiently well. The following list shows the principal trees of the district:—

Vegetable kingdom. Trees.

Aghái (*Dillenia pentagyna*).
Akol (*Alangium Lamarckii*).
Am, mango (*Mangifera Indica*).
Amrút, guava (*Psidium guava*).
Aonla (*Phyllanthus emblica*).
Arjun (*Terminalia arjuna*)
Asidh (*Lagerstræmia parviflora*)
Asna (*Terminalia tomentosa*).
Asog (*Saraca Indica*).
Babúl (*Acacia Arabica*).
Bahera (*Terminalia bellerica*).
Bair, jujube (*Zizyphus jujuba*)
Wild do., jharberi (*Zizyphus nummularia*).
Baisa (*Salix tetrasperma*).
Bakan (*Melia azedarach*).
Bans, bambu (*Bambusa*, several species)
Bar or bargad, banyan (*Ficus Bengalensis*).
Bel Jhal (*Aegle marmelos*).
Bent, rattan (*Calamus rotang*).
Bhurkúr (*Hamenodictyon excelsum*).
Bijásál (*Pterocarpus marsupium*).
Gamar (*Premna integrifolia*).
Gúlar, wild fig (*Ficus glomerata*).
Harra (*Terminalia chebula*).
Harsingár (*Nyctanthes arbortristis*)
Imli, tamarind (*Tamarindus Indica*).
Jait (*Sesbania Egyptiaca*)
Jamun or jaman (*Eugenia jambolana*).
Jhingana (*Odina Wodier*).
Kachla (*Strychnos nux vomica*).
Kachnár (*Bauhinia variegata*).
Kaith (*Feronia elephantum*).
Kamblar (*Gmelina arborea*).
Karanj (*Pongamia glabra*).
Karaunda (*Carissa carandas*).
Karma (*Stephegyne parvifolia*).
Kauli (*Sacropetalum tomentosum*).
Kathal, jack fruit (*Artocarpus integrifolia*).
Kela, plantain (*Musa sapientum*).
Khair (*Acacia catechu*).
Khája (*Briedelia retusa*).
Khajúr, wild date (*Phœnix sylvestris*).
Kúsum (*Schleichera trijuga*).
Lasora (*Cordia myxa*).
Madár (*Calotropis gigantea*).
Mahua (*Bassia latifolia*)
Maiuphal (*Randia dumetorum*).
Málsari (*Mimusops Elengi*).
Nim (*Melia Indica*).
Pákar or pilkhan (*Ficus cordifolia*).
Pánam or sándhan (*Dalbergia Oogeinensis*).
Pándar or pádal (*Stereospermum suaveolens*).
Panjár (*Barringtonia acutangula*).
Parás or dhák (*Butea frondosa*).
Patjn (*Putranjiva Roxburghii*).
Pindár or panár (*Randia uliginosa*).
Pipal (*Ficus religiosa*).
Piyár (*Buchanania latifolia*).
Ranna or rohna (*Mallotus Philippinensis*).

Reur, castor-oil plant (*Ricinus communis*).
Sainjan (*Moringa pterygosperma*).
Sákhu or sál (*Shorea robusta*).
Ságun or teak (*Tectona grandis*).
Semal (*Bombax Malabaricum*).
Sharífa, custard-apple (*Anona squamosa*).
Shísham, sissoo (*Dalbergia sissoo*).
Siras (*Albizzia lebbek*).
Tár, palmyra (*Borassus flabelliformis*).
Tendu, ebony (*Diospyros ebenum*).
Tún (*Cedrela toona*).
Warga or amaltás (*Cassia fistula*).

As already mentioned, the district is well and almost densely wooded with clumps of mango, bambu, and mahua. The flower of the last-named tree is eaten, or distilled into whiskey-like liquor; and from its seeds (*koendi*) is extracted an oil. Mahuas are common around the district capitals, and in a single tappa of Nagar are numbered at 10,000. The name of this tappa, Pípra, is derived from the sacred and ubiquitous pípal. In valuable timber trees Basti is less rich. Here, as elsewhere in unafforested India, a tree has little chance of surviving to maturity unless it is a fruit tree. The sákhus of the district are few and small. But it is not intended to repeat what has so often been said of these more familiar trees. In the Budaun, Bijnor, and Gorakhpur notices will be found quite enough matter concerning the appearance or uses of the mango, guava, aonla, asna, babúl, bakain, bambu, bel, barhal, ganniár, gúlar, harra, tamarind, jámun, kachnár, jack-fruit, plantain, *khair*, *jhigua* or *jhíngan*, *wild date*, *kúsam*, *mahua*, *ním*, *pákar*, *pánau*, *parás*, *pípal*, *sákhu*, *semal*, custard-apple, *shísham*, *siras*, palmyra, ebony, *tún*, and *warga*. The instant elimination of these well-known species will lighten the task of both writer and reader.

Aghái.

The *aghái* has a hard wood not easily worked, but apt to warp and crack. Its leaves are used as plates and laid under grass thatching, while its buds and fruit are eaten. The timber of the *akol*, on the other hand, is readily manipulated; and though well adapted for more ornamental purposes, furnishes a material for the stilts of ploughs. The sweet but somewhat astringen fruit is edible, and the aromatic root is used in native medicine. Various medicina uses, too, has the greenish-white bark of the *arjun*. Its wood is in some demand for fuel and coarser carpentry, but is difficult to work. The *ásidh*, a biggish tree with ashy bark and white fragrant flower has a tough timber extensively used for rafters, furniture, and agricultural implements. It may be mentioned that of this material are sometimes made the shafts of European buggies. The sweet gum is eaten, while the bark and leaves are largely employed in tanning. The red or yellow flowers of the *asog* may be seen in gardens and near Hindu temples; but its timber, when used at all, is used as fuel.

Akol.

Arjun.

Asidh.

Asog.

The large *bahera* yields the common myrobalans used in dyeing. From its fruit are made ink and medicinal vinegar, and from the kernels thereof oil. Its wood furnishes scabbards, fishing floats, and other articles whose object is lightness rather than durability. The *jharberi* or wild jujube is here a mere bramble bush, used chiefly for hedging; but its leaves are eaten by cattle, while its rufous and bullet-like berries are in times of scarcity an important food for men. These berries are probably identical with the famous fruit of the Lotos-eaters[1] The *baisa* is a kind of willow which grows in watery places and supplies a firewood. Like other willows it has romantic associations. As Majnún and Laila were famous oriental lovers, and as the weeping willow is called after the former, the baisa sometimes bears the name of the latter. The thorny *bent* or rattan is found in small brakes along the edges of shallow streams. The wood of the *bhurkúr* is used for boxes, toys, scabbards, and the stocks of firelocks; its bark as a febrifuge and in tanning; and its leaf as cattle fodder. In Basti the timber of the *bijásál* or "bastard teak" is more familiar than the tree itself. The scantlings here used are small, and are worked up into drums, furniture, and other pieces of carpentry. The *harsingár* is a large shrub or small tree which derives its generic name (*nyctanthes*) from the fact that its fragrant flowers, like evening primroses, open at nightfall to drop at sunrise. From these flowers is sometimes extracted a fine but transient buff or orange cloth-dye; the leaves may be used in polishing wood; but the timber of the tree itself is used only as fuel.

Jharberi

Baisa.

Bent.

Bhurkúr.

Bijásál.

Harsingár.

The *jait* is a soft-wooded tree of short stature and short duration. It is chiefly useful as a source of firewood; but rope can be made of its bark and cattle-fodder of its leaves. It is said that when a widow of low caste is remarried, this tree sometimes represents her in the marriage ceremony. The bridegroom, that is, goes through the form of being wedded to the tree. The *kachla* is a small evergreen with smooth ash-coloured bark and berries which in colour and size resemble oranges. In the bark, and to a greater extent in the seeds of the berries, is found a small quantity of the frightful poisons strychnine and Brucine (the latter familiar to readers of *Monte Cristo*). The wood of the *kaith* is used in a great

Jait.

Kachla.

Kaith.

[1] Herodotus IV., quoted in Sir H. Elliot's *Supplemental Glossary*.

variety of carpentry and as fuel. The acid pulp of its fruit furnishes the people with a kind of jelly or pickle. The bark is medicinal, and the gum contributes with that of other trees to supply the East Indian gum-arabic of commerce.

Kambhár. The fruit, root and bark of the *kambhár* are used in native medicine. Its wood is highly esteemed for its durability under water; but furnishes also a material for furniture, drums, toys and all

Karanj. kinds of ornamental work. The pods (*karanj kalán*) of the *karanj* are familiar to native druggists, but it may be doubted whether the tree itself is at all familiar to other inhabitants of the

Karaunda. district. The *karaunda* is a large evergreen shrub whose wood makes an excellent fuel. But it is cultivated on account of its fruit, which when half ripe is made into tarts, jellies, or pickles, and when wholly ripe is eaten raw.

The yellow wood of the *karri* furnishes good rafters, but is apt to crack in

Karri. seasoning. The leaves can be used as fodder for cattle.

Khája. So can those of the *khája*, which affords good timber to the carpenter and builder, an astringent bark to the tanner, and a sweetish fruit to the peasant. Though used for roofing, planks, and boxes, the wood

Karma. of the *karma* is not very durable. Than the white-bloomed *lasora* few trees could be more variously useful. Its soft timber here serves chiefly as fuel; but can be worked into gun-stocks, well-

Lasora. curbs, and agricultural implements. Of its bark may be made ropes; and with the fibre of that bark boats are sometimes caulked. The leaves are used as plates, and in Pegu as the covering leaf of the Burma cheroots. The fruit is edible, and when young is often pickled. The viscid pulp thereof serves as birdlime, and the juice supplies a transient marking for cotton goods. A large shrub with thick branches, growing in

Madár. dry places, the *madár* supplies from its juice a medicinal drug and from its inner bark a strong silky flax. The latter was formerly woven into fine cloth, but is now the material of bow-

Mainphal. strings, fishing lines, and nets. The wood of the *mainphal* is used for agricultural tools, fences, and fuel. Its bark and fruit are medicinal; and when unripe the latter is sometimes roasted for eating. The leaves are given as food to cattle. The *maulsari* is a large

Maulsari. evergreen tree which is cultivated chiefly on account of its white, star-shaped and fragrant flowers. Its fruit is eaten, from its seeds is expressed oil, and its bark is used medicinally. But its timber is almost worthless.

The wood of the *pándar* is burnt and makes excellent charcoal; but when large enough can be used also in building. The root and bark find their place in the native pharmacopœia.

Pándar.

The *panyár* grows in moist places, such as the edges of swamps; and hence perhaps its name (*páni*, water). Though used elsewhere for various kinds of carpentry, the wood is here good enough for fuel only.

Panyár.

The *patju* is a middle-sized evergreen tree whose nuts are strung into rosaries and the amulet necklaces of children. From this latter use it derived its original name of *putranjiva*, or "child's life." The wood of the *pindár* or paniha is burnt, and its fruit cooked for eating.

Patju.

The kernels (*chiraunji*) of the *piyár's* fruit are edible, and taste something like pistachio nuts. From them is extracted oil. The bark of the tree is used in tanning, while its leaves are a substitute for platters.

Pindár.

Piyár.

Of the *rauna* also the bark is not unknown to the tanner. But the most important product of this large shrub is the powder which covers the ripe fruit (*kamala*). Used in dyeing silk, this is also a purgative and anthelmintic. But the rauna has other medicinal qualities. Its leaves and fruit are applied externally with honey against the bite of poisonous animals. The seeds, too, are elsewhere sold as drugs; but the wood is of service only as fuel.

Rauna.

The castor-oil plant or Palma Christi is a small soft-wooded tree cultivated in and around villages on account of its oleaginous virtues. Of other virtues it has none.

Renr.

Ságun.

Teaks are sparsely planted in gardens for the sake rather of ornament than of timber; and none indeed of those planted is as yet large enough to furnish valuable scantlings. The *sainjna* is sometimes called "the horse-radish tree," because Europeans use the bark of its root as a substitute for horse-radish. But the tree is cultivated mainly on account of its pods, which are eaten as vegetables or pickled; its flowers and leaves are also considered edible. The latter and the twigs are lopped for cattle-fodder; but the wood is fit only for the fire.

Sainjna.

And here it may be mentioned that the average price of wood fuel, when cut and stacked for use, is from Rs. 10 to Rs. 12 per 100 maunds. The timbers chiefly used in construction, mahua, jáman, and mango, fetch when sold in the log about eight annas the cubic foot; and when hewn into scantlings, from 12 annas to Re. 1. Mahua trees sell for from Rs. 7 to Rs. 15 each, jáman trees from Rs. 3 to

Price of timber.

Rs. 10, and mango trees from Rs. 5 to Rs. 10. But the woods of all three are much liable to decay through the dampness of the climate and the ravages of the so-called white ants. It is therefore to be regretted that the more durable sál timber is so rare and so expensive. The Chitia forest in tahsíl Bánsi is, perhaps, the only spot where good sál logs may be locally procured. Such timber is usually brought when required from Gorakhpur or Bahrám-ghát of Oudh. A tree of moderate size sells for from Rs. 20 to Rs. 25; but sál wood is most often bought in beams (*silli*), or in blocks (*latta*) containing four beams each. These beams and blocks are not, however, definite measures; their dimensions vary, and with these dimensions the prices of beams vary from Rs. 5 to Rs. 20, and of blocks from Rs. 20 to Rs. 80. When hewn and sold by the cubic foot, sál timber fetches from Rs. 3½ to Rs 4. Large bambus may be bought for Rs. 20, and small for from Rs. 12 to Rs. 15 the hundred.

Crops.

For further information regarding the trees mentioned in the above list the reader is referred to Dr. Brandis' *Forest Flora of North-West and Central India*.[1] We must now quit the grove for the field. The following statement shows in hundreds of acres the area under the principal cultivated crops, and has been re-arranged from Mr. Buck's *Answers to Chapter I. of the Famine Commission's Questions*.[2]

Crops of the autumn harvest (Kharif).			Crops of the spring harvest (Rabi).		
Ordinary name.	Botanical name.	Area (hundreds of acres).	Ordinary name.	Botanical name.	Area (hundreds of acres).
Joár or *jondari* millet.	*Holcus sorghum.*	874	Wheat (*gehun*) ...	*Triticum vulgare.*	1,430
Bájra ditto ...	*Penicillaria spicata*	3	Mixed wheat and gram (*gochna*).	...	2
Arhar pulse ...	*Cajanus flavus.*	293	Mixed wheat and barley (*gojái*).	...	715
Mixed arhar and joári.	...	8	Barley (*jau*) ...	*Hordeum hexastichon.*	750
Mixed arhar and bájra	...	1	Mixed barley and gram (*jauchni*).	...	510
Rice (*dhán*[1]) ...	*Oryza sativa,*	5,832	*Gram* (*chana*) ...	*Cicer arietinum,*	310
Maize or Indian-corn (*makka*).	*Zea mays* ...	234			

[1] London: Wm. H. Allen and Co., 1874. [2] *Answers to Questions put by the Famine Commission in terms of the Resolution of the Government of the North-Western Provinces and Oudh, letter No* 1900*A. of 5th July,* 1878. *Chapter I; E. C. Buck, Esq., Member, Local Famine Committee.* [1] The term *dhán* is here applied also to many small autumn millets, such as *kodon, marua, sáwán,* and *kákun.*

Crops of the autumn harvest (Kharif).			Crops of the spring harvest (Rabi).		
Ordinary name.	Botanical name.	Area (hundreds of *acres*).	Ordinary name.	Botanical name.	Area (hundreds of *acres*).
Cotton (*kapás*) ...	*Gossypium herbaceum.*	1	Peas (*kirdo* and *mattar*)	*Pisum sativum.*	790
Mixed cotton and arhar.	...	55	Potatoes (*álu*) ...	*Solanum tuberosum.*	3
Indigo (*nil*) ...	*Indigofera tinctoria.*	1	Opium (*post* or *aftm*).	*Papaver somniferum.*	318
Sugarcane (*ákh*) ...	*Saccharum officinarum.*	253	Tobacco (*tambáku*)	*Nicotiana tabacum.*	2
Garden crops ...	...	10	Garden crops ...	...	10
Miscellaneous do.,	...	450	Miscellaneous do.,	...	600
Totals. Food crops,	...	7,290	Totals. Food crops...	...	4,060
Other do.,	...	770	Other do ...	...	780
Grand ...	...	8,060	Grand ...	...	5,440

The total area of both harvests is then about 1,350,000 acres; whereof *1,195,000 are sown with food-grains and 155,000 with other crops.* Priority has been assigned to the autumn crops, because here, as elsewhere, the agricultural year begins on the 1st of July. By that time the rains have usually fallen, the earth awakes from its long summer sleep, and the operations of tillage are renewed with vigour. For the autumn harvest are tilled some three-quarters of the arable area north of the Hápti; but south of that river the proportion is reversed, and about the same fraction of the total cultivation devoted to the spring harvest.

Minor growths of the autumn and the spring.

Though the above are the principal crops of the district, there are many minor growths which have probably fallen under the miscellaneous headings Such are hemp (san or sanoi, *Cannabis sativa*), patwa or patsan (*Hibiscus cannabinus*), the millets kodon (*Paspalum frumentaceum*), marua (*Eleusine coracana*), sáwán (*Oplismenus colonus*), kákun (*Panicum Italicum*), and chen (*Panicum miliaceum*), the pulses urd or másh (*Phaseolus radiatus*), moth (*Phaseolus aconitifolius*), and múng (*Phaseolus mungo*), múnj grass (*Saccharum munja*), and til or sesamum, called in South Indian reports jingelly (*Sesamum orientale*). These are all products of the autumn harvest. The minor growths of spring are oats (jai, *Avena sativa*), linseed (tísi or alsi, *Linum usitatissimum*), mustard (láhi, rái, or sarson, *Brassica campestris*), masúr pulse or lentils (*Ervum lens*), safflower (kusúm, *Carthamus*

tinctorius), and vegetables. All the ordinary English vegetables can be raised in winter; and to them we must add several plants grown at other seasons, such as ginger, melons, and gourds of kinds, coriander, pepper, betel-leaf, turmeric, cowach, and aniseed (*ajwáin*).

Rice.

But we can here spare space only for a few details concerning the most important crop. Rice is the staple growth of the autumnal harvest, and the autumnal is, as already mentioned, the staple harvest of the north of the district. Rice is therefore the staple crop of the north of the district; but it is also, from the surpassing area which it occupies, the staple crop of the district at large. Here, as in Gorakhpur, *dhán* may be divided into three broad classes: (1) the coarse early rice named *ausani* or *Bhadui*; (2) the finer late rice called *jarhan* or *Aghani*; and (3) the comparatively scarce summer rice styled *boro*.

Ausani.

Ausani or Bhadui derives its first name from the Sanskrit root *ash*, to eat;[1] its second from the fact that it sometimes occupies the ground until Bhádon (August-September). Its varieties are many; but the difference is in many cases so slight that only the practised eye of the rice-grower himself can detect it. The following list is long enough, but does not pretend to be exhaustive:—*Anjanawa*, *parhni*, *parhni-surkh*, *saraya*, *mútri*, *jhálí*, *malansanki*, *katauncha*, *baguri*, *parbháiya*, *mahiya*, *sáthi*, *sokan*, *ganjkaisar*, *bánsphúl*, *kapúrchíni*, *phúlgend*, *regan*, *gandsi*, *kundiya*, *jai* or *jásu*, *náhu*, *narh*, *gajgaur*, *sátha*, *tabreni*, *sonkharcha*, *unniyán*, *dudhi*, *regan-jásu*, *bedi*, *nibua*, *banki*, *rankajra*, and *kesar*. Of these varieties the best and most familiar are perhaps the bánsphúl, kapúrchíni, and sokan. Little need be added to the description above[2] given of the manner in which the Bhadui crop is cultivated. The first ploughings seem, however, to take place in February-March, a month later than in Gorakhpur. Towards the close of March they are suspended, the season being deemed unlucky. The crop is here sown chiefly on uplands not subject to inundation. The time of sowing is June-July, and the weight of seed sown about 40 local *sers*[3] to the acre. When the weather is wet and likely to continue so, when it is feared that the seed may be chilled and killed by the unusual moisture, that seed is often sown a day or two after germination. To make it germinate it is first steeped in water for twenty-four hours and afterwards placed in a heap covered with grass and blankets. Except when the usual rains fail, no irrigation is required after sowing. But of late years

[1] Fallon's *Hindústání-English Dictionary*, art "áús." [2] Page 322. [3] The local ser equipoises 100 of the copper coins known as Gorakhpuri pice.

one or two weedings have always been considered necessary.[1] The crop is generally reaped in September-October, the average outturn being about 16 *mánis*, or 6·4 maunds per acre. Mr. Thomson estimates the cost of production at Rs. 6 per acre including rent; Mr. Peppé places it as high as Rs. 9, leaving a profit of Re. 1 to the cultivator. But it has been already[2] shown how complicated is the problem of forming such estimates.

Jarhan.

The later Jarhan or Aghani rice is so called because it is reaped in the winter (*jára*) month of November-December (Aghan). The following are some of its often scarcely distinguishable varieties: *Baharni, mircha, satdiya, goghái, parjatta, motisáyar, kásmi, ránth, karangi, mahájogin, mohanbhog, gola, amma, god, sugápanki, kaitra, hansráj, desi, parjatti, túdra, rúdwa, rámbhog, ketaki, rás, harbilás, pehín, lángi, pauwa, Barhmaha, rátgol, gauriya, ánandi, chaugendwa, ráni-ká-jar, latera, madhúkar, gurdih, rájhánsi, motichár, kanakstra, málda, rámjawain, dosan, bhátin, bagulbáhin, ritiya, bilaur, mansár, barwi, panya* and *tini*. Of these the most highly esteemed are the latera, motichár, and Barhmaha or Burmese varieties. Like Bhadui, jarhan is usually sown in June-July; but, unlike Bhadui, it is usually sown on the loamy lowlands surrounding villages (*goenr doras*). From its original field it is commonly transplanted as described in the Gorakhpur notice[3]; and the places selected for its final home are the flooded hollows called *dábar* or *soi*. Plants which cover but one acre in the nursery will cover six in the field of transplantation. The quantity of seed sown and the average produce per acre is much the same as that of Bhadui rice. But Mr. Peppé fixes the cost at Rs. 9½ and the profit at Rs. 3. Aghani rice is sometimes attacked by the *kapti* caterpillar and sometimes by a disease called *toti*, which prevents it from flowering.

and Boro.

The *boro* or summer rice is planted in February-March along the edges of lagoons or ponds. In such moist retreats it can scorn the daily increasing ardour of the sun, and presents a fringe of lovely green when the surrounding fields have become a bleak brown playground for the hot-winds. It is reaped in May-June. The largest expanse of boro rice may be seen around the edge of the Bakhira Tál. The mill or mortar in which rices of all kinds are husked is called *akhui*, and corresponds to the *okhli* of other districts.

[1] "Weeding," writes Mr. Peppé, "until a few years ago was never thought of. But now, unless the fields are well weeded, the grass comes up and chokes the *dhán*." [2] Page 332. [3] Page 323.

A sufficient account of those remaining crops, which are important by reason of their great area or great value, has been given in the Bareilly and Gorakhpur notices.[1] Such are jowár, wheat, barley, peas, sugarcane, indigo, and opium. According to Mr. Thomson the crop last named is the only one whose cultivation may be considered to have increased largely of late years. Its tillage has attained the widest development in parganah Amorha. The increase here and elsewhere is in no small measure due to the money advances which the Imperial Government grants to those who agree to plant poppy. The progress of tillage under British rule, before the separation (1865) of this district from Gorakhpur, has been elsewhere[2] noted.

Outturn of various crops, and the cost and profit of their cultivation.

The average outturn per acre of rice, with the average cost and profit per acre of its cultivation, has been shown above. Some statistics supplied by the tahsíldárs enable us to give, for whatever they may be worth, similar figures for the other principal crops. The results may best be thrown into a tabular form, thus :—

Crop.	*Total outturn per acre in maunds.*		*Total cost of cultivation per acre in rupees.*		*Net profit per acre in rupees.*	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
	Sers	Sers.	Rs a. p.	Rs a p.	Rs. a. p.	Rs. a p.
Joár millet ...	19	7	12 4 0	6 2 0	1 0 0	5 13 6
Arhar pulse ...	8	6	8 11 0	4 8 0	3 10 0	0 9 0
Sugarcane ...	20½	10	31 12 0	12 8 0	22 13 0	6 3 0
Wheat ...	11⅝	8	21 1 0	9 11 0	8 12 0	0 10 3
Barley ...	13¼	7	14 8 0	6 0 0	6 12 0	0 13 0
Mixed wheat and barley,	16	8	8 8 6	3 0 0	9 9 0	1 5 0
Gram	8	6	8 0 0	5 1 0	6 8 0	0 10 0
Peas white (*mattar*) and purple (*kirán*).	8½	7	9 0 6	5 4 0	7 8 0	0 15 6
Opium	¼	⅛	48 12 0	10 13 6	39 4 0	3 11 0
Tobacco	30	...	14 0 0	...	...	...

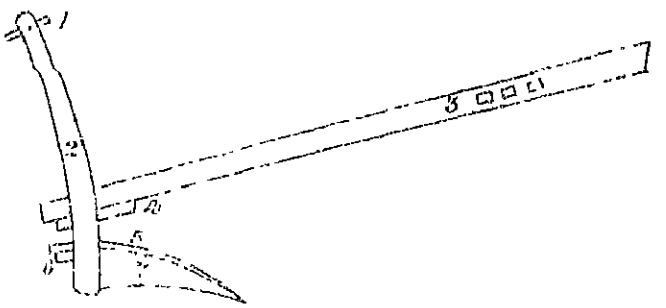
The variations between the maxima and minima of the profit columns are in every case so great as to be viewed with suspicion. The profit returns of tahsíl Khalílabad have in most cases indeed been excluded as excessive and untrustworthy. But the outturn statistics of tahsíl Haraia, which are even more open to the same objection, have been altogether rejected. In the case of sugarcane it is not stated whether the outturn is in raw juice or in the

[1] Gazr., V., 554-66 ; *supra*, pp. 324-29. [2] Pp. 329-31.

boiled syrup known as *gur*; but if we may judge by the analogy of other districts, the former is intended. The tobacco returns are for tahsíl Khalílabad only. The statements from which these figures have been selected relate chiefly to the minor crops; but with these last we have not time to deal. We need prolong our prose georgic only to describe briefly a few of the more important agricultural processes and agricultural terms.

Ploughing.

Ploughing is an almost perennial operation. It is perhaps interrupted only by the hot weather and by the ill-omened intervals which at the ends of March and September succeed the equinoxes. Even in the hot weather the land is often broken up by hoe (*kudáli*). The auspicious date for beginning these preparations for the autumn crop is the third of the moonlit half of April-May But in June-July, when the first downpour of rain has loosed the baked earth, every plough may be seen at work. The implement here used (*hal* or *har*) differs slightly from all four of those already pictured in notices on Dúáb districts.[1] It is indeed a radical mistake to suppose that the same plough is used all over these provinces. The chief peculiarities of the Basti instrument seem to be that its boot or sole (*khopi*) is much lighter, and its share (*phár*) much longer, than those used in Farukhabad or Mainpuri. A rough diagram will, however, serve our purpose better than any description:—

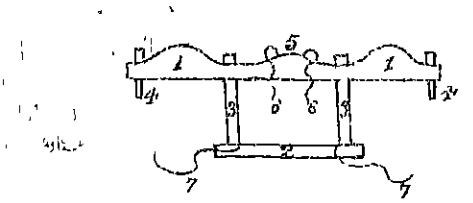


1. The *muthiya* or handle. 2. The *jángha* or stilt. 3. The *háris* or beam. 4. The *agwási* and *páthu*, pegs fastening the beam to the stilt. 5. The *phár* or share. 6. The *harsudha* or *pachela*, a bolt securing the share in its place. 7. The *khopi* or sole.

The share is of iron, but all the remaining component parts are wooden. The cost of the whole instrument is about Re. 1. The yoke or *júa*, which

[1] See Gaz., IV., 514 (Mainpuri)., and VII., 38-39 (Farukhabad).

supports the beam on the necks of the oxen, is composed of just as many pieces. It may be thus shown :—



1. The *kánáiar* or yoke proper, which rests on the bullock's shoulders. 2. The *tarmáchi* or lower piece. 3. The two *pachas*, which join 1 and 2 and divide the necks of the bullocks. 4. The two *sals* or outer pins, keeping the yoke straight on those necks. 5. The *khára* or prominent knob round which 6, the thong (*náthi*), is looped. This latter secures the yoke to the beam of the plough. 7. The two *jothas* or thongs which fasten the yoke to the bullocks.

The two last are of leather and all the rest of wood. A complete yoke may be bought for from 4 to 6 annas. The ploughing apparatus here described is, according to Mr. Wynne, "of the most miserably insufficient character, though probably a more efficient instrument could not be drawn by the weak ill-fed bullocks employed."

Whether for the autumn or the spring harvest, every field is ploughed at least once in each direction. If the land, for instance, is first ploughed north and south, it will afterwards be ploughed east and west. Such double or cross-ploughing is called *samra*. Fallow fields prepared for wheat or poppy receive 8 samras; those devoted to sugarcane, 6; barley-fields which have already borne an autumn crop, 5; and rice-fields the same. A preliminary ploughing for the purpose of breaking up the clods is called *gorna*; and a last ploughing, for the purpose of weeding out the grass, *sohna*. The usual time of ploughing is from early morning to noon; but it is a not uncommon arrangement to plough for three hours in the morning and three in the evening, with a rest at midday. A man possessing but a single pair of plough-bullocks is called an "immature cultivator" (*kacha káshtkár*). The "mature cultivator" (*paka káshtkár*), who has two pairs, can with ease plough a local bígha, or 1,775 square yards, daily. It is probable that in ancient Basti, as all over the Old World, the unit of land measurement was the vague and varying area which could be tilled within the year by a two-bullock plough. In some parts of Rasúlpur and Bánsi the rent is still assessed on the plough, and not on the bígha or acre. It is a reasonable inference that the plough-holding was once just as well recognized a measure of surface as either of the two latter standards.

Plough measurements are still common in the wilder parts of Mirzápur. We have evidence that till the first half of the seventeenth century they were universal in the Dakkhan. The laws of the Mánavas show that they once prevailed in Northern India. Examples of their occurrence in Europe are afforded by the old English carucate and perhaps by the old English hide. The plough-holding of Horatius Cocles, as mentioned by Livy, is perhaps not quite a case in point; for he received not as much as two oxen could plough within the year, but as much as they could plough within the day.[1]

Irrigation.

After ploughing irrigation is perhaps the most important agricultural process. For the crops of the rainy autumn no irrigation is, except in years of drought, required; but for those of the spring harvest it is needed everywhere. As already noted, no canals supply water to the fields of the district; but an ample stock of that element is procurable from numerous streams, lagoons, reservoirs, and wells. From the first three sources the water is lifted by sling-baskets, as described in the Gorakhpur notice.[2] When shaped like a boat such baskets are called *dogala* or *beri*; when shaped like a round shield, *don* or *donri*. The ropes or strings by which the basket is swung are termed *dori*, and the small wooden instrument used in opening and shutting the apertures of the water channels *hátha*. In his *Eastern India* Buchanan calculated that a gang of ten men, working two pairs of baskets, could irrigate some 4,727 square yards, or just under one acre, daily. Whether this estimate includes the men standing in the fields and distributing the water is uncertain. But Mr. Wynne reckoned that with eight labourers to lift and two to distribute, one *pakka bighá* of 3,973 yards could be watered in the day. Though, as we shall hereafter see, the most expensive, this is the most common and popular method of irrigation. The people believe that the water thus raised contains a fertilizing sediment.

Wells are worked by exactly the same methods as those described in the Budaun notice.[3] Water being near the surface, the commonest arrangement is the lever and pot.[4] But the small winch-wheel (*charkhi*), with a pot at either end of its rope, is also familiar.[5] The rarest method is that of the bullocks and leathern bucket (*pur* or *math*). Part I. of this notice has already

[1] See the compiler's note on the assessment of pargana Dudhi, p. 46. [2] *Supra*, pp. 310-11. [3] Gazr., V, 30-31. [4] The terminology of the lever-well apparatus is as follows.—The lever is called *dhenkul*; the upright support or fulcrum on which it works, *khamba*, the peg which hinges the first into the second, *pátha*; the rope, *bari*, the earthen pot, *kund*, and the little hollow dug for the reception of the water when first emptied beside the well, *ghala*. From the *ghala* the water finds its way into the fields by little earth-built channels. [5] This method of drawing water seems, however confined to certain limited portions of the three southern tahsils. Of the 21,049 wells in the district, only 119 are worked on the *charkhi* principle.

shown what, in various parganahs, is the distance from the mouth to the water of the well.

Masonry wells.

A masonry (*paka*) well usually costs from Rs. 100 to Rs. 130; but a great deal of this expenditure is purely unnecessary. It includes the marriage (*jalotsarg*) of the well to an image; and this ceremony may eat up from Rs. 10 to Rs. 50 and more. When the wooden frame (*jammat*) of the well is deposited in its place, the carpenter throws over it a sheet. Into this the members of the founder's brotherhood cast from 2 pice to 1 rupee each, according to their means and liberality. The sum squandered by a leading landlord would hardly fall short of Rs. 200. "On account of its expense," writes Mr. Wynne, "the ceremony is often delayed one or two years, during which time the family of the builder will make no use of the water." About Rs. 20 are spent in providing the village Bráhmans with food, money, and raiment. Similar offerings to the workmen employed may of course be considered as wages. But the 100 or 150 men collected and despatched for the work by the proprietors of surrounding villages do not deem that work one for which wages may be rightly demanded. The construction of a masonry well is a holy deed; the porridge, coarse sugar, and spirits given to the labourers are regarded in the light rather of a marriage feast than of remuneration. The cost of providing fuel for burning the bricks rarely falls upon the founder; for to assist him in his good work his neighbours collect wood. His expenses are further reduced by the fact that for the top courses of the masonry mortar is rarely used. A good masonry well, sunk through firm clay soil, lasts for about a century. Its area of irrigation varies from 10 to 20 acres, but is generally nearer the latter than the former.

Unbricked wells.

A masonry well is often built partly of fire-burnt and partly of sun-dried bricks. In this case it is called *kachá-paka*, and may cost as little as from Rs. 50 to Rs. 30 only. It should last for 10 or 20 years according to the nature of the soil: for a shorter period in sandy, and a longer in clayey earth. But the great majority of wells are mere cylindrical excavations (*chonra*) unsupported by bricks of any kind. These may be dug for small sums descending as low as Rs. 5 or even Rs. 2. They water from 3 to 5 acres, and endure usually for some eight months only. The rains too often reduce them into mere crater-shaped depressions.

Cost of irrigation.

The average cost of watering by sling-basket may be fixed at Re. 1¼ per acre. Well irrigation with one pair of bullocks and one bucket costs about 10 annas. But in the rare cases

where more than two buckets are used a well ceases to be the cheapest kind of waterer. The cost per acre of working two buckets is Re. 1 $\frac{1}{16}$; but three will raise the expenditure to Re. 1$\frac{3}{8}$, and four to Rs. 2$\frac{1}{8}$. It will be remembered, however, that these are averages. The cost varies of course according to the number of waterings which the crop demands. Barley, peas, and the minor spring crops are often watered only once, though generally twice; wheat always twice and sometimes oftener; poppy from three to five times; and sugarcane as often as eight. The first watering of the spring crop is called *patik*.

Irigated area.

The available statistics touching the area under irrigation are not of the most convincing kind. According to the provincial answers to the Famine Commission (1878), about 600,000 acres, or 48 per cent. of the total cultivated area, are irrigable; while about 380,000 acres, or 28 per cent, are actually watered. But these figures must be received with some caution. The area, 164,000 acres, which they represent as watered for the autumn harvest, seems altogether exorbitant; and irrigation from other sources being commonest,[1] that from wells should hardly have been credited with 254,000 acres. But the settlement reports, which return the watered as exceeding the unwatered area in every parganah except Bánsi and Binayakpur, are perhaps even less satisfactory. If correct, they prove that at the beginning (about 1860) of the assessment term now current, irrigated and unirrigated cultivation measured 762,079 and 33 ,822 acres respectively. But they serve also to show that since the beginning (about 1840) of the last assessment-term irrigation had greatly increased. In the five parganahs,[2] whose statistics for the earlier period existed, it had extended by 35,806 acres. Several causes which formerly impeded its more rapid extension have been recounted in the Gorakhpur notice.[3] Irrigation details for separate parganahs will be found in the parganah articles at the end of this notice.

Manuring.

From irrigation we pass to the less savoury subject of manuring. In Basti, as elsewhere in the fertile sub-Himálayan belt of the provinces, this process is comparatively rare. The principal source of manure is the muck-heap; but human excreta and the stalks or other refuse of plants may be mentioned as minor fertilizing agencies. The muck-heap accumulated just outside their premises by every family of cultivators contains about 5 tons of miscellaneous refuse. In it the droppings of cattle form a very small ingredient; for, except during the rains, when they cannot be dried, they are almost always burnt. It has been ascertained that elsewhere,

[1] So writes Mr. Thomson.

[2] Ra-Gipur, Bánsi, Nagar, Basti, and Mahauli.

[3] Supra, p 339.

in the neighbourhood of large towns, far more can be realized from the sale of such droppings as fuel than from the increase of produce which would result from their application to the land. Here, however, there is little doubt that firing could be more cheaply procured from the neighbouring forests and the numerous decayed mango trees. "But as this," writes Mr. Wynne "would involve the necessity of a little enterprise on the part of some, and a little cash expenditure on the part of all, it is considered better that the population should content themselves with the home-made article." But though the dung of cattle is burnt, its manuring virtues are not completely lost in the process. The ashes are added to the muck-heap, and some portion of the ammoniac vapours given out in burning must afterwards descend on the soil. When the weather is too wet for the preparation of fuel cakes, a fair amount of droppings find their way to the muck-heap. But when used as manure they are not used, as in European countries, with any admixture of straw. For straw and grass are generally burnt. No litter is generally placed in stables and cattle-pens, because it attracts snakes and insects. In this warm land, moreover, its fermentation is perhaps injurious to the feet and the general health of the cattle. But owing to its absence, all the liquid manure of those cattle is lost.

The second kind of manure is, like both others, almost monopolized by the fields which immediately surround the village homestead. These are fertilized by the villagers themselves, who in rural India perform certain necessary functions *al fresco*. In Basti and Gorakhpur, where villages have more than the usual number of outlying hamlets, manure of this sort is of course more evenly distributed than elsewhere.

Manuring with the leaves and stalks of plants is comparatively rare. Grain-parchers descend on the fields like locusts, removing all the leaves which will serve as fuel for their ovens. Elsewhere, indigo leaves are largely applied to the indigo crop; but in Basti the indigo crop, always a rarity, is now completely extinct. The stalks of all the commoner crops are used as fodder, roofing, or firing. About 15 inches of the stubble in *jarhan* rice fields is left uncut, with the view of its rotting or being burnt on the field. But the field is seldom enriched in either way. The cattle usually enter and browze down every stalk.

Such are the manures of the district. The small available quantity of the first and third kinds is often claimed for his home farm by the landlord, and surrendered by all but the better and more independent class of tenants. Manure is never bought; and the only cost incurred in manuring is that of

carriage. This, however, is slight, for the only fields manured as a rule are those which being nearest the village are known as *goend*.[1] On these, indeed, are grown all the more paying crops, all the crops which the peasant finds best worth manuring. Such are the wheat, poppy, and vegetables grown for the spring harvest, and the sugarcane which occupies the ground throughout the year. Barley is seldom manured, and the autumn crops never. One of the tahsíldars thus estimates the cost per acre of manuring the different manured crops:— For wheat and poppy, to which are devoted 96 maunds of manure, Re. 1½; for vegetables (192 maunds), Rs. 3; and for sugarcane (160 maunds), Rs. 2½. Though intended probably to show averages, the estimate seems to err on the side of excess. If, however, it related only to sandy soils, it might not perhaps be deemed exorbitant. It goes without saying that such soils require more heavy manuring than loams or clays. The fields are manured in the months of September, October and November[2] only. The manure then bestowed is considered sufficient for the whole year.

Other agricultural processes.

The minor agricultural processes may be passed over very briefly. After being ploughed the field is sometimes harrowed or rather smoothed by a heavy board which the plough bullocks drag across it. This implement, which in up-country districts is called *patela*, here bears the name of *henga*; and the ropes which attach it to the yoke are known as *barha* or *harári*. Weeding (*nirdona*) is usually practised twice during the growth of the crop, the spud or scraper employed being called *khurpi*. Throwing a field into fallow (*banjar dálna*) for any length of time is uncommon. The only case in which it ordinarily happens is that of a rice field wherein for the next spring harvest but one it is intended to sow wheat. As autumn returns such fields are left unoccupied, and called *palihár*. The general name for other land tilled during autumn in preparation for a spring crop is *chaumás*.[3] So far indeed from fallowing being common, it is lamentably rare, and overcropping is a vice which in some places seriously threatens the productiveness of the soil. After remarking in 1864 that the crops of Basti are still markedly superior to those of neighbouring districts, Mr. Wynne continues: "Yet under the ruinous system of overcropping now practised the land must deteriorate, unless improved methods of ploughing, improved farmyard economy, an improved breed of cattle, and a scientific rotation of crops are speedily introduced."

Fallowing and overcropping.

[1] See above, section on Soils. [2] *i. e.* in Kuár and Kárttik. [3] The reason being that they are fallowed or tilled without bearing a crop during the four months (*chau más*) of the rainy season.

To the last clause of this sentence a partial answer may be found in the fact that with the principles of rotation the people are not wholly unacquainted Arhar pulse is followed in successive seasons first by barley or wheat, afterwards by a rice crop, and ultimately by gram, peas, mixed wheat and barley, or linseed. Rarely, indeed, are two "white crops" grown successively. Leguminous growths are interposed. The burden of such notoriously exhaustive plants as sugarcane, poppy, and arhar, is never thrown twice running on the same land. When after the reaping of the early rice the soil remains suitably moist, peas, lentils, gram or linseed will be sown. But only when that soil has been well and vigorously tilled will the rice crop be followed by sugar or wheat. Wheat is itself sometimes grown year after year in the same field. But it must be remembered that the field lies fallow during the autumn, and that in the long interval between the two crops it is well manured. When it is at length found that the powers of the land have been overtaxed, it is sometimes allowed to lie fallow for a year or so. A year before it is again sown, its clods are broken (*lahua márna*). This happens in August-September. In January-February the ground is once more stirred, this time with a hoe; and in the following June-July it is sown with an autumn crop. The same plan is pursued when cultivation annexes virgin soil, or when old waste is reclaimed.

Rotation.

Fields bear different names according to the crops and harvests for which they are successively tilled. Those prepared for the spring harvest are either *palihár*, *takrár*, or *okhdon*. *Palihár* lands have been already explained as those which, hitherto reserved for an autumn crop like rice, are during some autumn left fallow and carefully prepared for spring wheat. The wheat is sometimes followed by sugarcane. *Takrár* fields are rice lands which after the reaping of their rice are ploughed and manured to bear, for the spring harvest immediately following, a crop of gram, barley, mixed barley and pulses, mixed barley and wheat, or lentils. An *okhdon* field is one ploughed in August-September, manured in the following month, and sown with vegetables, poppy, or tobacco. Fields prepared for the autumn harvest may be either *mair*, *janewa*, or *maghar*. A *mair* field is one which after long lying fallow is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with a rice crop. *Janewa* lands, which have already borne a spring crop within the year, are sown with an autumn crop in June-July; and *maghar* fields are those which, having borne rice during the preceding

Nomenclature of fields.

season, are in the same month ploughed, hoed, and weeded for a fresh rice-crop.

Crops, too, bear different names at different stages of their growth. Before their germination, while still imprisoned in the seed, they are known as *bia*. The husked rice grain (*akun*) which has been steeped in water to cause germination, is called *jharai*. Transplanted rice is during its seedling stage termed *bihan;* when it has grown to some height, *dábi*; and when at its full stature, *fasl*. All cereals and millets, when the grain becomes distinguishable in the ear, are called *ekonta;* and when nearly ripe, *reonra*. Ears of barley and wheat are when half ripe styled *rúni*. Pod-grains whose flower has fallen and pod has formed bear the name of *dudha*. When the crop is half ripe it is termed *gudra* or *gudri*.

Most of the implements which constitute the cultivator's stock-in-trade have now been named. Of those remaining to be mentioned, the most important are the *pharaha* or mattock; the *paina* or ox-goad; the *hasua* or sickle; the *gandsi* or chopper; the *nachtar* or instrument for scraping the opium off the incised poppy-heads; the *tábu* or rope-muzzle for the oxen who tread out the corn; the *páncha* or rake for collecting the grain on the threshing-floor; and the *ora* and *kháncha*, baskets. But enough has been written of agriculture. Pass we then to the vegetable products of the wilderness and the water.

Vegetable products of the wood and the lagoon.

In a district where forest has been so extensively cleared as in Basti, what are generally known as the "minor forest products" are of course rare. Chief amongst them are the flowers, fruits, leaves, gum and bark of several trees above enumerated. Such are the *aonla*, *ásidh*, *babúl*, *bahera*, bamba, wild date, *harra*, wild jujube, *khair*, *mahua*, *mainphal*, *parás*, and *piyár*. The rattan cane is sparsely encountered in moist places. Twigs (*kusraut*) are collected for fuel. Several long grasses are used either for the same purpose or for thatching, matting screens, basket work, and rope. It will here suffice to mention the species known as *khar*, *bankas* (*Spodiopogon angustifolium*), and *kús*, with the flag-like *nár*. Thatching with grass rolls 3 inches thick costs about Re. 1 per hundred square feet; and, on the whole, tiling is a cheaper form of roofing. Amongst forest products that are not vegetable let us note honey and lac. Wild honeycombs are occasionally found in trees, whence they are detached by Bhars, Musahars, and other men of low degree. The same classes collect a trifling quantity of lac, sometimes paying a small cess to the landlord from whose trees that commodity is gathered. In places the lac insect (*Coccus lacca*) is regarded less as a boon than as a nuisance. It afflicts the Bráhmans

by frequenting and not unfrequently killing their favourite pípal. "The remedy," writes Buchanan, "to which these wiseacres have recourse is to cut a branch on which the insect has fixed, to carry it to Prayág (Allahabad) and to throw it into the sacred stream. On this all the insects on the tree perish." Though a good deal of *tasar* silk is used in the district, and though ásna trees on which to rear the silkworm (*Antheræa paphia*) which produces it are common, sericulture is unknown.

Amongst the products of lagoons and ponds the principal are the seeds (*makhána*) of the water-lily, wild-rice (*tin, tina* or *tinni*), and the water-nut or water-caltrop. The seeds of the water-lily (*Annesleu spinosa*?) are fried and eaten. The wild-rice, which at the end of the rains springs up along the edges of the shallow water, corresponds apparently to the *pasai* of Rohilkhand. When its grains ripen they drop off into the wisps of grass with which the rice-heads are tied together. But it is in places the custom to sling round the neck of the gatherer a narrow canoe-shaped basket, about three feet long, which as he advances whisks under the ears and collects the falling seed. By a convenient fiction, which denies that this wild-rice is a grain, Hindus permit themselves to eat it on fast-days The water-nut, being widely and systematically planted, deserves a wider and more systematic description.

The singhára or water-nut.

The various species of the *trapa* or water-nut are, or have been, a familiar food in many parts of Europe and Asia. Quoting the authority of Pliny, Captain J. F. Pogson[1] affirms that the European species *natans* supplied bread to the ancient Thracians. It is said that specimens of the same variety have been found in a very perfect state of preservation amongst the old lake-dwellings of Switzerland. But in southern Europe such nuts are still ground into meal. They are known in France as water-chestnuts (*marron d'eau*), and at Venice as Jesuit's nuts. In China the "ling" or *trapa bicornis* is an important article of diet. But we are now dealing with the Indian species, *bispinosa*, which Captain Pogson considers far superior to the Chinese. The husks of both Chinese and Indian species are provided with two horns or spines, from which they derive their specific names. It may be added that the vernacular title of the Indian variety is derived from a word (*sing*) meaning horn. This variety seems to be most widely cultivated in Kashmír, where, for great part of the year, it supplies the bulk of the population with a regularly-eaten food. Here it is planted chiefly by Kahárs, in their character of boatmen and fishermen;

[1] In a paper read before the Agri-Horticultural Society of Calcutta, 1878.

but the Kándu Bharbhunjas[1] also engage in its cultivation. The time of planting is the earlier half of the rains Before the end of that season, when the nuts ripen, many a tank is one great floating bed of singhára leaves. The nuts are eatable either raw or cooked, and remain eatable till the end of November If dried in the sun they will continue edible for years. They can, however, be ground down into a material for sweetmeats, porridge and bannocks (*chapáti*). Captain Pogson is for having the water-nut planted largely by Government on the great Southern Indian tanks and elsewhere. But its fine roots are accused of accumulating mud, and of thereby reducing the depth and value of the reservoirs which bear it. If, moreover, the crop were more nutritious or remunerative, it would be more generally grown by the people themselves They can well gauge the comparative merits of staples wherewith their fathers were familiar.

Droughts

From cultivation we pass, as usual, to the droughts which have checked its progress. Some account of those which preceded the separation (1865) of this district from Gorakhpur will be found above.[2] We need here deal only with those of 1868-69, 1873-74, and 1877-78.

of 1868-69,

The visitation of 1868-69 deserves no harsher title than that of a scarcity. No relief-works for famished paupers were needed; no poorhouses for the old or weak were opened; no land-tax was remitted or even suspended. Mr. Henvey is right in saying that from the famine of that year "Basti escaped almost entirely."[3] The monsoon broke tardily though regularly in the middle of July; but after a few days of rain there succeeded an interval of drought which lasted till near the middle of September. The long absence of moisture had meanwhile wrought considerable damage. In the trans-Rápti part of the district it was reckoned that three-sixteenths[4] of the rice had perished. But eight-sixteenths were still flourishing, and the remaining five-sixteenths were reported as recoverable in the event of opportune rain. South of the Rápti half of the same crop had been lost; but here, as already shown, rice and other autumn growths supply some quarter only of the whole yearly outturn To save their rice the people utilized the lift-irrigation which in most years is reserved for the spring crop. But after brief storms in September the rain again ceased. By the beginning of November and in the north of the district half the rice-crop, both *ausani*

[1] Sherring's *Castes and Tribes of Benares* (1872), p. 301; and *infra*, Bárís and Bharbhunjas.
[2] Pp. 342-44. [3] *Narrative of the drought and famine in the North-Western Provinces*, 1868-70, p. 59. [4] The rupee containing 16 annas; it is common in Indian reports to imitate the native practice and reckon fractions in sixteenths.

and *jarhani*,[1] had failed. But the minor autumn growths had yielded a fair return, and the rising spring grains looked promising. In the south of the district little or nothing had been lost since September. The autumn millets had returned a fair harvest, and the prospects of the spring crop were good, notwithstanding the want of water. The lagoons and ponds had been almost emptied to save the rice-crop. In the south-western corner of the district the agriculturists manfully supplied the deficiency by the construction of cheap earthen wells. But in the south-eastern corner, where the soil is sandy, the evil was not so easily remedied.

The results at the close of the autumn harvest were that while about three-fourths of the ausani or early rice had been realized, a still larger fraction of the jarhani or later crop had been lost. But sufficient grain to serve for seed was in most cases garnered; and the stalks of the wizened crops did duty as fodder for cattle. The spring crop had in most places received its first or *patik* watering. Its appearance was so hopeful that there was no fatal rise in prices. The market was well stocked with grain. There arose no complaints of distress. No emigration took place. Had Government imprudently opened relief-works, the cultivators might have been withdrawn from the spring cultivation, which demanded all their labour, all their care.

Some winter rain in January, 1869 still further improved the outlook. In February it was anticipated that while the outturn of arhar pulse and sugar-cane would be normal, that of wheat, barley, and peas would be some four or six-sixteenths below the average. Of gram a half crop only was expected; and the expectation was justified, for gram suffered severely. But in March, when the spring crop was garnered, it was found that the harvest was not more than 25 per cent. below par. An eighth only of the land usually tilled in spring had been left untilled that year. Prices, which had been somewhat enhanced by the exportation of grain to less favoured western districts, fell. By April they had regained their usual standard. All anxiety was quelled.

In 1873-74 Basti became the western outskirt of the tract affected by the great Bengal famine. This and the neighbouring Gorakhpur were the only North-Western districts which that hungry year smote with any approach to severity. In climate and agricultural conditions their northern tahsils closely resemble the Lower Provinces. In both rice is the staple crop. And in spite of the contradictory clamour which at the time arose from irresponsible quarters, the Bengal famine of 1873-74 was mainly a rice-famine.

of 1873-74,

[1] *Vide supra* sections on rice.

The rains of 1873 began a fortnight later and ended somewhat earlier than usual While they fell, they fell with less than the average heaviness. At their close the lagoons and other reservoirs of the north-Rápti parganahs were found almost empty. An extensive failure of the later rice was deemed inevitable, and the result justified the expectation. The scanty spring crops of this tract would at best prove a slender staff of life; but even these were unpromising. The twice-cropped fields, on which a vernal crop should have succeeded the rice, were little better than earthenware. The winter rains, which make all the difference between a good and a bad spring harvest, held off. The advances, offered by Government for the construction of wells, offered but a partial remedy. In mid-January a frost of uncommon severity nipped the arhar and other tender pulse crops. But in the first week of February the long-delayed rain fell in moderately heavy showers. At about the same time the exportation of grain to Bengal ceased and prices became less inflated. The starvation which seemed imminent was averted, and in its place was threatened mere hunger. The spring cereals could not, however, be hoped to supply the whole population with food. The fasting poor were invited to labour on road embankments and other public works of a kind which did not demand skilled labour. In March the average daily number of persons thus relieved reached 2,200. The Collector was now authorised to propose, where needful, remissions or suspensions of revenue. In order to meet betimes the demands of the autumn cultivation, advances for the purchase of rice-seed were directed. The seed was procured from Nepál; but of the sanctioned Rs. 5,00,000, Rs. 43,209 only were disbursed.

Distress reached its highest point early in April, 1874, when the daily muster on the relief-works averaged 28,000. As the harvesting of the spring crops began, as the real deficiency of the outturn became clear, prices once more rose. But a harvest there was; though grain was dear, the depleted market was replenished; and by the end of April dearth was held to be declining. The numbers employed on relief-works continued, nevertheless, to increase; and at the time just noted reached 84,000. Were the labour and discipline sufficient to exclude mere idlers in search of light work and cash wages; The question was decided when the Lieutenant-Governor (Sir John Strachey) visited the Benares province.

His inquiries resulted in the conclusion that there was no distress so severe as to deserve the name of famine. Hosts flocked to the relief-works, not so much because they were hungry as because they there found pleasant employment at a season when agricultural labour is always at a standstill. The

attraction consisted "in the light work, in the liberty of going at night to their houses after attending a sort of vast picnic during the day, and in the wages earned at a time when ordinarily they had no employment in the fields and had to live on their harvest savings."[1] It was found that the labourers were buying not only necessaries but luxuries. Orders were therefore passed that a larger tale of work should be exacted, while the wages should be reduced to the lowest sum needed for subsistence. The rates hitherto paid had been for a man $1\frac{1}{6}$ anna, for a woman $\frac{4}{7}$, and for a child $\frac{2}{5}$. Men's wages were now reduced to one anna, and those of the younger children to $\frac{1}{5}$th.

It was in the following month (May) foreseen that with the downpour of the rains some change of system would be needed. The congregation of vast multitudes at an unhealthy season and on outdoor work was for sanitary reasons impossible. There were issued, therefore, the following prospective rules:—First, that able-bodied persons of the labouring class should be employed on *bonâ fide* public works, at the usual rates of pay; second, that for such persons of the same class as were incapable of hard labour easy employment should be found on roads or in poorhouses; third, that for those altogether incapable of labour gratuitous relief should be provided; and fourth, that those who on account of caste or other prejudices refused to accept relief on the above terms should receive exceptional treatment. The poorhouses were to be worked on the principles that relief should be given as a rule in the shape of cooked food, and given only to those in actual want; that everyone should work who could; and that working paupers should remain the whole day within the walls. These preliminaries settled, warning was given that the existing relief-works would be closed. And poorhouses were opened at Bánsi and Basti.

This was the beginning of the end. The labourers on the relief-works continued indeed to increase, and in the last week of May numbered 127,000 daily. But in the same week fell showers; early in June the regular rains set in; and all apprehensions of further dearth vanished. By the end of the month last named the last relief-work was closed. The bulk of the able-bodied paupers returned to till their fields. The poorhouses for the old and infirm, which had opened with an attendance of about 800, sheltered in August about 1,800 inmates. But in September the number fell to 1,200, and at the beginning of October to 550. On the 21st of the latter month all poorhouses were closed. The State expenditure on relief-works for the able-bodied had by this time amounted to about Rs. 4,28,560. The expenses of poorhouses and other

[1] *Administration Report*, N.-W. P., 1873-74.

institutions for infirm paupers were deemed the fitting object of private charity. They amounted to Rs. 9,640. But of this sum Government also, in contributing to the Central Charitable Relief Fund, had contributed its share.

and of 1877-78.

The next and last dearth, that of 1877-78, may be called a famine. Whether many of its victims died of actual starvation is perhaps doubtful; but directly or indirectly it considerably raised the death-rate. A comparison of the mortality during five corresponding months of the affected year and its predecessor will at once put this fact beyond question:—

DEATHS IN

November.		December.		January.		February.		March.	
1876.	1877.	1876.	1877.	1877.	1878.	1877.	1878.	1877.	1878.
2,385	2,762	2,514	4,894	1,084	6,911	1,792	5,639	4,207	4,413

The story of the calamity opens in the usual way. Not much more than a fifth of the usual rain fell during the monsoon of 1877. While the average fall from June to September inclusive had for five years[1] been 51·9 inches, it was this year 11·3 only. Again, the northern rice-crop almost completely failed. The minor autumn grains yielded but a fourth of their usual outturn. The prices of food climbed high. During the last three months of the year the condition of the poorer classes was considered critical. On the 22nd October a poorhouse was opened at Basti; and in January, 1878, similar establishments at Bánsi and Menhdáwal The number of inmates was inconsiderable; but, before the end of the famine, relief operations had become far more extensive than in the whole remainder of the Benares division.

Till the end of February distress continued to increase. For some five weeks from the 19th of that month work for a few able-bodied paupers was provided on the Basti and Menhdáwal road. Meanwhile, however, the harvesting of the spring crops had begun to give employment and bring in food. The outturn of wheat and barley was fair; but that of the inferior grains was much below the average. On the 21st March the poorhouses at Bánsi and Menhdáwal were closed. And here perhaps the famine might have been expected to cease. But the spring crops were after all insufficient to satisfy the wants of a district which had already lost, in rice, its principal means of subsistence. In May signs of unusual poverty and hunger appeared. People might be seen

[1] 1871-75 inclusive.

wandering from village to village in search of employment and food. Some crossed the border for Nepál and others for Gonda. On the 28th May and 8th June, respectively, relief-works were opened on the Rudhauh-Bánsi and Bánsi-Kakrahíghát roads. Towards the end of the latter month distress reached its highest point.

In the beginning of July works on the Belwa dam were opened as a measure for the employment of all fully able-bodied persons requiring relief. But the number of people who patronised this new venture was small; and after a few days the Ghágra, swollen by the fall of the rains, flooded out the few who had attended The two works named towards the end of the last paragraph were fully manned until towards the close of September. On the 26th of that month employment on the Kakrahíghát road was closed, for with good rains and the rising of the autumn crop suffering and prices had abated. By the 26th October, when the Rudhauli and Bánsi road-works were closed, the famine was over. But the Basti poorhouse remained open till as late as the 14th of March, 1879.

"The extent of the distress," writes Mr. C. A. Daniell,[1] "must be gauged by the number of recipients of relief in various forms. A few were foreigners from neighbouring districts, but their number amongst so many was inconsiderable. In the week ending 14th June the daily average was 28,982, or 1·96 per cent. of the district population; in the week ending 21st June, 52,886, or 3·59 per cent; in the nine days ending 30th June, 63,908, or 4·27 per cent.; in the week ending 7th July, 46,243, or 3·13 per cent.; in the week ending 14th July, 29,685, or 2·01 per cent. Thence each week showed a decline. The 7th September showed 0·98 per cent., and the 14th October 0·19 per cent." It may be added that, of the principal grains and pulses, rice attained its maximum price (8 sers the rupee) in July, 1878; *joár* millet (10$\frac{5}{16}$ sers) in February of the same year wheat (10$\frac{3}{4}$ sers) in October, 1877 and July, 1878; gram (10$\frac{3}{4}$ sers) in February, 1878; and barley (11$\frac{1}{2}$ sers) in the preceding November. The total cost to the State of relief-works, poorhouses, and other famine measures was Rs. 1,50,350. In the case of poorhouses the Government grants were supplemented as usual by private subscriptions (Rs. 2,788). In more spontaneous charity a conspicuous lead was taken by the Rája of Bánsi, who at stated times bestowed a regular dole of food on a certain number of paupers. Dearths as severe as that just described do not often afflict a district where water is so near the surface and river communication so good as in Basti.

1 Then Officiating Commissioner of the Benares Division. See his No. 41, dated 15th March, 1879.

At times and places the excess of water is almost as mischievous as its want. In Part I. of this notice was said enough of inundation from rivers; but such inundation often works much mischief. Untimely rain is a fertile source of blight, whether of the reddish-yellow kind called rust *(garúhi)* or of the dirty-black kind called smut *(sáhu, dáwa)*. When showers fall before December-January the wheat is almost sure to prove a grand success. But if they descend after that month, when the grain has filled out in the ears, more or less of blight is the consequence By rain which falls too soon after November-December the poppy plant is said to be killed.

Floods and blights

But the crops have also several insect foes. Such is the so-called white-ant (termites); such a worm named *tángra*, which devours the roots of the rice. Of the *tábu*, the *khaira*, and the *gandhi* nothing is known except that the last attacks grain while in a state of milky unripeness. For all these pests the people can find no better cure than the incantations of Bráhman priests *(guru)* or low-caste magicians *(ojha)*. In days when four-footed marauders were still extensively mischievous, they adopted the more practical remedy of daily sprinkling their crops with an infusion of cowdung and water. Even the wild buffalo rejected green food thus treated. It is oddly enough stated that in those times neither wild elephants nor deer ever attacked pulses.

In poverty of minerals Basti resembles most other great alluvial plains. No building-stone is found within it. The nodular limestone named *kankar* is, however, quarried in several places. In most of these it is soft, clayey, and fitted *less for road-metal than for the manufacture of lime. But along the banks of* the Manaráma, in tappa Manwarpára of Nagar, it is found in hard and excellent knobs The following varieties of kankar are locally recognized; but the distinctions between them are distinctions of colour rather than composition.— *Telia* or dark; *bichhua* or scorpion-shaped; *balua* or *dhúsrchwa*, so called, because found in sandy or saline soil; *sufed, dudhia* or *chún*, that is white, milky, or lime-coloured. The price of nodular limestone depends on its solidity, but for well-cleaned knobs amounts to about Re 1-12-0 at the quarry. To this must be added from 8 to 12 annas for cartage. Mr. Thomson calculates that the cost of metalling with six inches of kankar the one metalled road of the district would be Rs 1,426 a mile. But he allows to the metalling a width of 9 feet only.

Mineral kingdom.

Nodular limestone.

Lime is made from kankar and shells. Burnt with ordinary refuse, kankar lime costs about Rs. 10 per hundred cubic feet; but with charcoal or firewood from Rs. 15 to Rs. 16.

Lime.

Shell lime is prepared as a rule with the latter kinds of fuel. That of lacustrine shells *(sîp)* is employed for the finer varieties of cement and fetches about Rs. 3 per maund. But that made from snail *(ghonghi)* and other shells costs about Re. 1 only; or if burnt with refuse, as little as 12 annas. The lacustrine shells are gathered by saltpetre-workers (Lunia) from the sides of streams and lagoons. The banks of the rivers Ami, Manaráma, Kuána and Rawái, and of the Bakhira lake, may be mentioned as good localities for their collection. As a material for whitewash and other plasters they sell unburnt at from 5 to 8 annas the maund.

Bricks

Bricks are manufactured by the potters (Kumhár), who may be found in any village of average population. The sun-dried or *kacha* article is of two sizes, the larger called *gúma*, and the smaller, *gúmi*. The former sells for about 2,000, and the latter for about 4,000 to the rupee. Kiln-baked or *paka* bricks made by native methods are of five different sizes, the *gúmi*, *gúma*, *adhgazi*, *lakhauri*, and *ilmás-sáhi*. The gúmi, measuring $9'' \times 4\frac{1}{2}'' \times 5''$, costs when of the best quality Rs. 8 per mille; the *gúma*, $12'' \times 6'' \times 3''$, Rs. 10; the *ádhgazi*, $18'' \times 6'' \times 2''$, Rs. 20; the *lakhauri*, $4\frac{1}{2}'' \times 3'' \times 1''$, Rs. 100 per lákh;[1] and the ilmás-sáhi, $5\frac{1}{2}'' \times 4'' \times 1''$, Rs. 115 per lákh. The brick used by the Public Works Department measures $9'' \times 4\frac{1}{2}'' \times 3''$. The price of its first class is from Rs. 6 to 9, of its second from Rs. 4 to Rs. 5 the thousand.

and brick-dust.

The wood burnt in the kiln is generally that of the mango, the tamarind, or the figs called *bargad* and *pákar*. A kiln containing a lákh of bricks would require about 2,000 maunds weight of firewood; 25 maunds, that is, for every 1,000 bricks. Brick-dust or *surkhi*, an ingredient in plaster and other builder's messes, is either ground from brickbats in a kind of circular mill (*chakki*) or burnt from kiln-earth. Prepared in the former manner it sells from Rs. 9 to 12 and even Rs. 16 per 100 cubic feet, according to quality. But when made of kiln-earth burnt with refuse, it has a price of Rs 6 only.

Tiles.

Like bricks, tiles are made by members of the potter caste. As shown in the Gorakhpur notice, flat tiles cost about double the price of round; while in the rains the price of all tiles rises to almost double its usual amount. But when 10″ long, kiln-burnt, and of the best quality, they may be said to fetch on the average Rs. 4 per mille. Tiling with such material costs about 8 annas per 100 square feet. The price of building

[1] A lákh = 100,000. It is probably because sold in lots of that quantity that the brick is called lakhauri.

wood has been shown under the heading of trees. And the road is now clear enough for passing to the most important and engrossing subject of this notice—the people themselves.

PART III.

Inhabitants, Institutions and History of the District.

Population.

The first attempt to count the people of the district was made about 1813 by Buchanan.[1] But the requisite agency and the requisite knowledge of census methods were wanting; and the attempt can be regarded only as a rather praiseworthy failure. Some account of Buchanan's calculations has been given above.[2] Such of his figures as seem to refer to Basti are these:—

Police circle.	Area in square miles.	Number of families.
Sanichara	374	17,182
Mahuádabar	2 2	10,226
Khamaria	225	20,195
Domariáganj	326	15,901
Basti	208	7,285
Maghar, part of	240	7,560
Bakhira	46	2,143
Bánsi	687	19,854
Dhuliyabandar	330	3
Lautan, part of	103	2,129
Total ..	2,551	102,478

If we assume that Buchanan's estimate is correct, and that the family includes about five persons, the total population would, just before the Nepálese war, have amounted to 512,390. His Sanichara corresponded pretty closely with pargana Mahauli; his Mahuádabar with parganah Nagar; and his Khamaria with parganah Amorha. Of Dhuliya-bandar, a tract between the Jamwár and Tilár rivers, part now lies in Nepál and part in parganah Bánsi. The Mahuadabar which gave its name to the circle so called was destroyed during the Mutiny, and must not be confused with the Mahuádabar of parganah Basti. The four circles of Vazírganj, Nawábganj, Mankápur, and Lálganj, which Buchanan enters as parts of the Gorakhpur-Basti district, are now included in Gonda.

Censuses of 1847.

A first regular census was taken in 1847. As, however, Basti then formed a portion of Gorakhpur, and as the great Maghar parganah has since then been divided between the two districts, the results can be shown but approximately. One-third of the

[1] *Eastern India*, Vol. II. [2] Pp. 345-46.

Maghar population deducted, the inhabitants of the district numbered 937,771, or about 345 to the statute square mile.[1] There were 823,733 Hindús, of whom but 194,537 followed occupations unconnected with agriculture, Out of 116,038 Musalmáns 81,157 were engaged in cultivation. Of the 15,714 parishes (*mauza*) in the united district, about 7,382 must have belonged to the modern Basti. Of those in Basti, Birdpur[2] alone is returned as possessing more than 5,000 inhabitants. But being a forest grant, Birdpur is a group of villages rather than a single village. The census of 1847 neglected to record separately the male and the female population.

1853,

The next, that of 1853, remedied this defect. It showed for the district as it now stands a total population of about 1,235,720. But for the same reasons as in the last case the figure is merely approximate. The density of the inhabitants was 453 to the square mile. And those inhabitants were thus classified:—

	Agriculturists.		*Non-agriculturists.*		*Total.*		Grand total.
	Male.	Female.	Male.	Female.	Agriculturists.	Non-agriculturists.	
Hindus ...	423,401	385,484	132,793	122,189	808,885	264,982	1,073,867
Musalmáns ...	59,724	56,316	29,100	26,713	116,040	55,813	171,853
Total ...	483,125	441,800	161,893	148,902	924,025	310,795	1,235,720

It will be seen that in six years the population had increased by 295,949 persons. The number of parishes may be reckoned at the same figure as before. But two only (Birdpur with 11,715 and Menhdáwal with 7,273) had more than 5,000 inhabitants.

1865,

The penultimate census, that of 1865, showed for the first time details as to castes and occupations, the proportion of children to adults, and other important statistics. The Basti figures were still unsevered from those of Gorakhpur; but after the same deduction as before, the population may be roughly returned as follows:—

	Agricultural.					Non-agricultural.					Grand total.
	Males.		*Females.*		Total.	*Males*		*Females.*		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults	Boys.	Adults	Girls.		
Hindus,	292,959	206,325	277,999	168,782	946,065	81,870	56,154	76,900	49,416	264,340	1,210,405
Musalmáns.	45,387	32,704	45,319	27,642	151,172	17,432	12,456	18,516	9,861	58,265	209,437
Total.	338,346	239,119	323,348	196,424	1,097,237	99,302	68,610	95,422	59,271	322,605	1,419,842

[1] That is, a square mile of 640 acres. Unlike succeeding enumerations, the census of 1847 employs as its standard of area the larger geographical square mile (847·2 acres). [2] In the report of 1847 the name is misprinted Tirpore.

The only town which in this district contained more than 5,000 inhabitants was Mehdáwal (7,349). But the Birdpur grant, with its population of 13,671, is again entered as a single parish.

The next and last enumeration was that of 1872. As the latest and most perfect yet obtained, its statistics deserve greater detail than those of its predecessors; and the following table shows the population for each parganah separately. By adding to the totals of that table 41 non-Asiatics (17 females) and three Native Christians (2 females), the census shows a gross result of 1,492,994 inhabitants.

and 1872

Tahsíl and parganah.	Hindus.				Muhammadans and others not Hindus.				Total.		Density per square mile.
	Aged less than 15.		*Adults.*		*Aged less than 15.*		*Adults.*				
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
Tahsíl Domariá-ganj.											
Rasúlpur ...	29,118	22,924	38,048	36,185	8,700	68,71	11,278	10,971	87,150	76,951	495
Bánsi West ...	16,184	13,234	21,061	20,273	5,588	4,422	7,049	6,836	50,182	44,761	978
Tahsíl Bánsi.											
Bánsi East ...	50,201	40,341	67,007	63,721	10,227	8,461	13,643	13,049	741,033	125,575	476
Bináyakpur ...	4,177	3,251	5,854	5,583	141	380	791	636	11,173	9,850	429
Tahsíl Harana.											
Amorha ...	36,955	27,678	50,466	47,651	2,754	2,220	3,550	3,423	93,734	80,976	652
Nagar West ...	14,102	10,472	18,427	17,815	1,129	948	1,529	1,458	35,187	30,923	585
Basti West ...	13,615	10,728	17,463	16,904	1,346	1,061	1,653	1,597	34,077	30,290	570
Tahsíl Basti.											
Nagar East ...	1,149	8,901	15,782	15,283	1,551	1,361	2,140	2,202	30,622	27,750	614
Basti East ...	20,252	15,919	29,001	26,643	2,807	2,110	4,049	3,676	56,112	48,378	611
Mahauli West ...	17,935	14,164	26,387	24,974	2,164	1,754	2,970	2,883	49,865	43,775	548
Maghar West ...	10,836	7,985	15,339	14,144	1,980	1,556	2,508	2,579	30,758	26,564	521
Tahsíl Khalil-abad.											
Mahauli East ...	22,248	16,958	32,261	29,035	2,213	1,778	3,188	3,158	59,880	51,820	526
Maghar East ...	33,896	25,361	47,580	44,025	10,024	7,987	13,829	13,300	105,329	90,079	571
Total ...	270,368	218,149	384,679	363,469	50,930	43,912	68,170	65,773	784,647	688,303	520

In 1872, then, Hindu males numbered 655,547, or 52·9 per cent. of the entire Hindu population; while the number of Hindu females was 581,618, or 47·1 per cent. of that population. In the same manner the Musalmán males amounted to 119,102, or 52·0 per cent., and the Musalmán females to 109,685, or 48·0 per cent. of the total Musalmán population. Or, taking the whole population, we find that there is a centesimal proportion of 53·2 males to 46·8 females and of 84·7 Hindús to 15·3 Musalmáns. In spite of the suspected murder of girl babies amongst certain clans, the proportion of females is slightly greater than that (46·7 per cent.) for the provinces at large. If the figures of this and of the two preceding censuses are to be trusted, from them may be obtained two important but perhaps fortuitous results. The first is that between 1853 and 1872 the proportion of males to females steadily though slightly increased; the second, that the Hindús increased only one-quarter as fast as the Musalmáns. Whether either result is partly or wholly due to the practice of female infanticide amongst certain classes of Hindús must remain to be solved in some work of more speculative character. The calculations of the results themselves will be found in Mr. Tupp's *Imperial Gazetteer* of the district.

Infirmities.

In 1872 some attempt was for the first time made to collect the statistics of *bodily infirmities. These statistics tended to show* the existence within the district of 67 insane persons and idiots (18 females), or ·194 per 10,000 of the population; 204 deaf and dumb 44 females), or 1·4 per 10,000; 793 blind (206 females), or 5·4 per 10,000; and 135 lepers (23 females), or ·92 per 10,000. The rate per myriad is in every case below the average for the provinces at large. *Insanes and idiots are separately shown by the census, but have here been lumped together. It is impossible that half-*educated enumerators could have distinguished between the two classes. What Buchanan wrote of the district lepers forty-five years ago is still partly true: "Both kinds of leprosy are pretty common; and the *korh* or *korhi*, that in which the joints fall off, is said to be on the increase The people here do not separate the diseased from their families; and some of them continue to live with their wives and beget children, who seldom escape the disease. The white leprosy would not appear to be hereditary, nor is it beheld with such abhorrence as the *korh*. It is commonly called *sufeda* and *charakh*." But it may be doubted whether, as in Buchanan's days, many black lepers commit suicide. The korh or black leprosy, he explains, is deemed the punishment of sin, and to expiate that sin "some go to Ajudhya and more to Prayág, and throw themselves into the holy stream; while others, to whom a distant journey would be inconvenient, throw themselves into a pit filled with fire."

Statistics of age.

At the same time as the statistics of infirmities were collected the statistics of age. These latter are, for what they may be worth, shown in the following table. But it must be repeated that Indian rustics rarely know their own ages:—

Age.	*Hindús.*				*Musalmáns.*				*Total population.*			
	Males.	Percentage on total Hindu males.	Females.	Percentage on total Hindu females	Males.	Percentage on total Musalmán males.	Females.	Percentage on total Musalmán females.	Males.	Percentage on total population.	Females.	Percentage on total population.
Up to 1 year ...	27,612	4·1	24,007	4·1	5,039	4·2	4,359	4·0	32,651	4·1	28,366	4·1
Between 1 & 6 years.	107,823	16·1	96,143	16·5	20,179	16·9	18,496	17·8	128,002	16·3	114,639	16·6
„ 6 & 12 „	114,392	17·1	80,171	13·7	20,715	17·3	14,966	14·0	135,107	17·2	95,137	13·8
„ 12 & 20 „	103,637	15·5	69,108	11·8	17,509	14·7	12,769	11·9	121,146	15·4	81,877	11·8
„ 20 & 30 „	122,351	18·3	119,588	20·5	21,489	18·0	21,622	20·2	143,841	18·3	141,210	20·5
„ 30 & 40 „	94,286	14·1	90,655	15·5	16,829	14·1	15,928	14·9	111,118	14·1	106,581	15·4
„ 40 & 50 „	53,736	8·0	51,272	8·8	9,426	7·9	9,148	8·5	63,162	8·0	60,421	8·7
„ 50 & 60 „	27,189	4·0	30,550	5·2	5,004	4·2	5,563	5·2	32,193	4·1	36,113	5·2
Above 60 years ...	14,558	2·1	20,124	3·4	2,912	2·4	3,831	3·5	17,471	2·2	23,956	3·4

The percentages on total population are, as a rule, above the average of the provinces. And this fact tends to prove that Basti is not, on the whole, unhealthy.

Castes.

The facts attaching to the statistics of caste may perhaps prove less revolting to the reader. Distributing the Hindu population into four conventional classes, the census shows 173,056 Bráhmans (81,220 females); 44,274 Rájputs (19,240 females); 44,757 Baniyas (20,827 females); and 985,141 persons belonging to "the other castes" (460,331 females).[1]

[1] To avoid overloading our text with statistics, the proportion of each great class to the total Hindu population is shown in a note. And that proportion may be compared with the proportion in the provinces at large, thus:—

		Basti.	*North-Western Provinces at large.*
Bráhmans	...	13·9 per cent	12·2 per cent.
Rájputs	...	3·5 „	9·0 „
Baniyás	...	3·6 „	3·9 „
Others	...	79·0 „	74·9 „
	Total	100·0	100·0

Brâhmans.

Legend divides Brâhmans into two great nations, of which one, the Gaur, colonised Hindústán.[1] Of the five races into which this Gaur nation is again severed four are italicized in the following paragraph.

The census classes the Brâhmans of Basti as "without distinction" (73,388), Sarwariyas (68,241), *Kanaujiyas* (22,150), *Gaurs* (2,813), and Gautams (585). Under the heading of "miscellaneous" it mentions also the following small tribes :—*Sárasút*, Sangaldwípi, Lohma, Gorakhbansi, Kashmíri, Niwan, Kanjal, Sankáhár, Balodia, *Maithil*, Maháráshtra, Pachgoti, and Sanádh. Pachgoti sounds suspiciously like Bachgoti, which is the appellation of a Rájput and not of a Brâhman clan. The names Pánde, Shukul, Tíwári, Misra, Sándel, and Vasisht are added. But the first four are mere honorary titles ; the last two are names of tribal subdivisions *(gotra)* ; and all are common to many Brâhman tribes. Such of these miscellaneous or minor clans as have not already been noticed[2] must await description in notices on districts where they are a little more numerous. Of the major tribes, the Sarwariyas are described in the Gorakhpur ; the Kanaujiyas in the Etáwa and Farukhabad ; and the Gaurs in the Aligarh and Meerut Gazetteers.[3] Gautam, again, is rather a subdivisional title of several tribes than the name of any one tribe. There are, for instance, Gautam gotras of the Khatkul Kanaujiyas, of the Sanádhs, of the Bhúinhárs and of the Sarwariyas. It is probable that the Gautams of Basti belong mostly to the two last-named tribes. Of the Bhúinhárs something has been said in the Gorakhpur and more remains to be said in the Benares notice. Meanwhile some further account of the Sarwariyas, the principal Brâhman clan of the district, will not be out of place.

Sarwariyas.

The Sarwariyas or Sarjúpáris derive their name from Sarwar or Sarjúpár, the country "across the Saju" or Ghágra. This tract included Gorakhpur, Basti, and part, if not all, of Gonda. Though belonging to the great Kanaujiya race, the tribe must not be confused with that portion of the race known as Khatkul Kanaujiyas or Kanaujiyas proper. As Kanaujiyas, the Sarjúpáris of course claim Kanauj for their earliest home. But like nearly all the Brâhmans of Basti,[4] they trace a more immediate origin to Ajudhya, just across the Ghágra. Ajudhya was the capital of the deified Solar Rájput Ráma ; and many families of Sarwariyas still

[1] See preceding volume, p 570 (Bareilly). [2] For some account of the Sárasúts see Gazetteer, III., 494 (Muzaffarnagar) ; of the Maithils, Gazetteer IV., 540 (Mainpuri), and of the Sanádhs, VII., 64 (Farukhabad). [3] See above, p. 352 ; Gazetteer, IV., 272 ; VII., 63, and III., 256, 392. [4] See note on the castes of the district, Census Report of 1865.

assert that it was he who invited their ancestors to colonize this district. Some say that, on the conclusion of his successful campaign against the giant-king of Ceylon, he specially requested the original Sarwariyas to migrate from Kanauj Another less flattering account relates that by receiving alms some Kanaujiya Bráhmans lost caste in their own country; and that the kindhearted Ráma provided them with the means of forgetting their disgrace in a new land. Certain it is that, except by themselves, the Sarwariya Bráhmans are not regarded as of equal rank with the Kanaujiya Bráhmans proper.[1] If, as Buchanan[2] says, they assert superiority over the Kanaujiyas, it is merely because they have an uneasy knowledge that the Kanaujiyas are their acknowledged betters.

The Sarwariyas have 16 clans or *gotras*, bearing respectively the names of Garg, Gautam, Sándil, Bháraddhwáj, Vasisht, Vatsa, Kasyap, Kásyap, Kausik, Chandráyan, Sávaranya, Parásar, Pulasta, Vrigu, Atri, and Angira. These names are in several cases, such as those of Vasisht, Kasyap, Kásyap, Vrigu, Atri and Angira, derived from the appellations of great Bráhman saints. Though locally recognized, the distinction between Kasyap and Kásyap is doubtful. But St. Kasyap's son would have been called Kásyap, and might, like his father, have founded a separate gotra. Each of the various clans has its honorary title or titles. Thus the Gargs are called Shukul and Pánde; the Chandráyans, Sávaranyas, Parásars and Kásyaps, Páudo; the Bháraddhwájes, Dúbe; the Vatsas and Gautams, Dúbe and Misra; the Kasyaps and Kausiks, Misra; and the Sándils, Tripáthi or Tiwári. But it will be at once seen that this list does not account for all the clans; and other titles, such as Ojha, Páthakh, Upádhya and Chaube might be added. Buchanan asserts that besides these 16 gotras or "pangtis"[3] there are three others, which derive their names from places. What those names are he does not tell us; and his statement may be doubted, as opposed to more modern authority. The three clans of the first rank are the Gargs, Gautams, and Sándils.

Amongst the Sarwariyas, but far below the 16 clans just mentioned, are sometimes placed others called Jutaha[4] or counterfeit. But these, as shown by the Gorakhpur tradition, belong more properly to the class named Sawálakhs.[5] The line between the Sarwariya and the Sawálakh is often difficult to draw But the former is the superior and the latter the inferior. The former will become spiritual adviser (*guru* or *purohit*) to a family of respectable rank; the latter will become a temple-priest (*panda*). But sacerdotal appointments of this kind can be obtained by comparatively few of either

[1] *Supra*, pp. 352-53 Sherring's *Castes and Tribes of Benares* (1872), p 29. [2] *Eastern India* (1838), p. 461. [3] *Panthis?* [4] In *Eastern India* this name is misprinted Tutaha. [5] See p. 353, and for some account of the Sawálakhs, pp. 351-52.

class. "Where the number of Bráhmans is so enormous," writes Buchanan, "only a small proportion could live by deceiving the multitude, which is the proper duty of Bráhmans." A great many Sarwariyas have condescended to practise even that agriculture which they formerly so much despised. The number of Bráhmans still deserves the epithet of enormous. Except Gorakhpur, Cawnpore, and Allahabad, no district in these provinces has so many of that caste as Basti.

Rájputs.

The legendary origin of the Rájput tribes has been mentioned elsewhere.[1] On the distinction between the Solar, Lunar, and Fire races it is needless to dwell further. But in the following list the names which appear on Tod's roll of the 36 Royal Tribes have been italicised.

The Rájputs are returned as *Súrajbansi* (9,491), *Bais* (7,212), *Ponwár* (1,058), Gautam (4,512), Parwár (1,216), *Chauhán* (1,313), Bháraddhwáj (4,211), Raghubansi (1,895), "without distinction" (1852), and miscellaneous. Under the last heading appear the following sparsely represented tribes:—Konohik, *Shiúbansi*, *Rájkumár*, *Kalhúns*, *Jaiswár* (or Bhatti), *Gahrwár*, *Bhál*[2] (or Bhála-Sultán), Pundír, Kinwár, Dikshit, *Sakarwár*, Sarnet, Bachgoti, Bahmangaur, *Rathor*, Bison, Surwár, Kharag, Nágbansi, Orik, *Gaur*, Arail, Baghel, Bhuinhár, Mahrawár, Sarandwípi, *Chandrabansi*, *Bargújar*, Bhimla, Raikawár, Katehriya, and Bánsi. Bháraddhwáj is a clan-name common to many tribes. The Bhuinhárs, who are just as often called Bráhmans as Rájputs, have been mentioned under the former heading. Many of the miscellaneous tribes have been described elsewhere; and those that have not are too small to enlarge this notice. A sufficient account of the Bais and Ponwárs will be found in the Gazetteers of Bareilly and Farukhabad respectively.[3] The subject of Chauháns, genuine and spurious, has been exhausted in the Mainpuri and Bijnor notices.[4] There remain for description only the Súrajbansis, Parwárs, and Raghubansis.

Súrajbansis.

All Rájputs of the Solar Race might perhaps be called Súrajbansi.; but Súrajbansi is here the specific name of a tribe Of the Solar Race the Basti Súrajbansis of course boast themselves members. But their standing amongst Rájputs is not remarkably high; and Mr. Sherring suggests that they were at first recruited from the degraded scions of many Solar tribes.[5] Such men would naturally have fore-

[1] Gazetteer, V., 670.

[2] This tribe is, according to Sir H. Elliot, identical with the "Balla" of Tod's list.

[3] Gazetteer, IV., 546-57; and V., 280-87.

[4] Gazetteer, V., 280-87; and VII., 68-69.

[5] Gazr., IV., 545-57, and V., 286-87. *Castes and tribes of Benares*, p. 225.

gathered and intermarried under the common title of Súrajbansi or sun-born. Both north and south of the Ganges plain, moreover, that title is a favourite assumption of highland aborigines who seek a Hindu pedigree. And there is some evidence in favour of the theory that the Súrajbansis came from the northern hills.

The Solar tribes are so-called because they claim descent from Ikshváku, the grandson of the Sun. This Ikshváku founded Ajudhya; and his fifty-eighth descendant was the semi-historical Ráma.[1] Unlike the other Solar tribes who perhaps without exception trace their lineage to Ráma's sons, Lava and Kusha, the Súrajbansis find an ancestor in his brother Bharat. As Ráma's capital was on the common frontier of Basti and Faizabad, it is odd that the tribe should in neither district claim continuous residence from the time of his rule. The legend is that Bharat left Ajudhya to assist a mountain uncle against some invaders. The realm of this uncle was Kekaya, which has been diversely identified as Bhután and Kashmír. But wherever on the Himálaya this place may have been, on the Himálaya Bharat remained. He is said to have founded Srínagar on the Alaknanda in Garhwál; and from the neighbouring Kumáun are said to have migrated the Mahauli Srúajbansis.[2] Some of the old kings of Kumáun may have styled themselves Súrajbansis, for Súrajbansi is the tribal name borne by the Káshípur rája, who claims descent from those princes.

The Faizabad Súrajbansis claim descent from one Lálji Singh, who, quitting Kumáun about 350 years ago, became servant to a grain-dealer in parganah Haveli Avadh. The grain-dealer having died childless owing to the curse of a hermit, Lálji took possession of his property and became a great landholder. The Oudh Gazetteer[3] asserts that the Mahauli or Mahson Súrajbansis belong to the same stock as Lálji's descendants. The former certainly say that they came from Kumáun three centuries ago, when under their chiefs Alakdeo and Tilakdeo they expelled the native Rájbhars and Thárús.[4] The prevailing gotra or clan is the Sávaranya or Sávaran. The rája of Mahauli or Mahson is a Súrajbansi; and members of the same tribe have played a dominant part in the history of parganah Amorha. But the Súrajbansis are less influential in this district than in Oudh, whence they have the privilege of sending three chiefs to attend the Viceroy's court (*durbár*).

[1] Tod's *Rájasthán*, Madras reprint (1873), I. p. 30. According to another legend Ikshváku was generated by a sneeze of the Supreme Being. See Growse's *Mathurá*, 2nd edition, pedigree opposite p. 52. [2] *Eastern India*, pp. 456-57. [3] II., 78. The work in question is, however, mistaken in saying that the rája of Amorha was a Súrajbansi. It is mistaken also in making Mahauli and Mahson separate principalities. [4] *Gorakhpur-Basti settlement report*, II., 204-05; *Rájas and Nawábs of the North-Western Provinces*, 50.

Parwárs.

The Parwár Rájputs are often called Palwár and Paliwár. Mr. Sherring suggests that the title is perhaps identical with that of the Paliwál Baniyas, who derive their name from Palli in Márwár, and are sometimes credited with descent from Bargújar Rájputs. In support of this speculation he might have added that the Paliwáls appear in Tod's list of those 84 mercantile classes which are "chiefly of Rájput origin."[1] But, though the Parwárs really derive their name from a place called Páli, they have in truth no connection with the Palwáls. The Rájput tribe boasts that its ancestors were Sombansis, that is, members of the Lunar Race descended from Budh, the grandson of the Moon. As Hastinápur was the principal seat of this Budh's descendants, we of course find the Parwárs claiming a north-western origin. They aver that in the 13th century they conquered and took their name from parganah Páli of Hardoi.[2] The Parwárs have ever since been a powerful race in Oudh and in those districts of the North-West which adjoin Oudh. Their valour and turbulence gave during the Great Rebellion much trouble in Basti, Gorakhpur, and Azamgarh.

Once established in Páli, they rapidly extended their conquests eastward. Their original leader Pirthiráj, Patráj or Burhdeo, is said to have wrested much of Faizabad from the Rájbhars. Like the great Mayyura Misra of Gorakhpur[3] he married four wives of different castes. From the first, a Rájputin, are descended the class of Parwárs called Kaur; from the second, an Ahírin, those named Ahíriniya; and from the third, a Bharin captive of his bow and spear, those known as Bhariniya. The fourth was a fair but unhallowed fay (*deokanya* or *dáin*) whom he met in the woods. Her descendants are styled Dainiyas or Bantarias. It is said that one day this lovely demon was baking cakes. Her first babe, which was lying at some little distance, began to cry; and in order to feed it, without at the same time leaving the cakes, she assumed gigantic proportions. At this moment her husband returned; and finding the secret of her supernatural powers discovered, the lady fled for ever. Few, however, of the Parwárs in this district claim her as their ancestress. The members of the tribe in Basti, Gorakhpur, and Azamgarh are chiefly Bhariniyas and Ahiriniyas.[4] They boast that on grand

1 Sherring, 231-32; 283-84. Tod, I., 76 and 109. 2 The Census Report of 1865 (note on castes of Azamgarh), and after it Mr Sherring speaks of Páli as in the neighbourhood of Dehli. But as the former authority prefixes to the name of Páli that of Sándi, there was small excuse for this mistake. The several Oudh accounts quoted below leave no doubt as to what Páli is meant. 3 *Supra* pp 353-54, 359 and 493. 4 Carnegy's *Castes and Tribes of Oudh*, p. 51; Sherring, and Census Report of 1865, as above; *Oudh Gazetteer*, I., 327-32, and III., 479-81.

occasions they rally from all parts of a circle some eighty miles round. But of this enough has been said above.[1]

Raghubansis.

About the Raghubansis there is less to be said. Their eponymous ancestor, Raghu, king of Ajudhya, was the 55th successor of Ikshváku and the great-grandfather of Ráma. They therefore claim to be Solar Rájputs; and in this part of the country boast a continuous residence from the reign of Raghu himself. It is probable, however, that they crossed the Ghágra and entered Basti at a more advanced and less mythical date. All over the North-Western Provinces, they of course trace their origin to Ajudhya. But in Eta and some other districts they are content to forget Raghu and to ascribe their colonization to the leadership of Kusha, son of Ráma. In Basti they are fairly numerous, but not of much landed importance. Their principal clan or gotra is the Kasyap.

Baniyas.

The census classes Baniyas as Kasaundhan (9,795), Agarahri (9,702), Kándu (29,856), Agarwál (2,107), "without distinction" (1,977), and miscellaneous. In the last class are included the following small tribes: Panwár, Golápuri, Kasarwáni, Dasa, Dhúsar, Bandarwár, Jaiswár, Ummar, Bahwar, Sándil, Rajab, and Rastogi. Panwár is perhaps a misprint for Palwár or Paliwál. Some account of the Kasarwánis will be found in the Gazetteers of Cawnpore and Etáwa.[2] The Dasas or half-breeds, as opposed to the Bísás or thorough-breds, are a division of the Agarwáls. The Agarwáls themselves receive more or less description in the Saháranpur, Alígarh, Meerut, Muzaffarnagar, Etáwa, and Budaun notices;[3] the Dhúsars in those of Saháranpur, Alígarh, and Cawnpore,[4] the Ummars in those of Cawnpore and Farukhabad;[5] and the Agarahris in the latter notice. Sándil or Sándel is a name applied to clans of several Baniya tribes. It is noticeable that the Baranwár, Unai, Kamalpuri, Rauniyár, and Baya Baniyás mentioned by Buchanan have disappeared; but his Jaunpuris, though unmentioned in the census, still exist. Of the four classes at present most numerous, the Kasaundhans and Kándus alone await notice.

Kasaundhans

The Kasaundhans belong to that upper rank of Baniyas whose widows do not remarry. They are in Jaunpur said to be descended from the union of a Kándu and a Sunár woman.[6] Lucknow is sometimes named as the first home of the tribe. But the names of its two clans, eastern (Purbiya) and western (Pachhaiyan), point

[1] *Supra*, p. 486. [2] See Gazetteer, IV., 281; and *supra* p. 64. [3] Gazetteer, II., 182, 395, III., 259, 497; VI., 280: and V., 45. [4] Gazetteer, II., *ibid*; *supra*, p. 64. [5] *Supra*, p 64; Gazetteer, VII., 72. [6] Note on castes of that district, Census Report of 1865.

to a more ubiquitous origin; and the Kasaundhans of these provinces are most numerous in the Hamírpur district.[1] Though here considered descendants of the ancient Vaisyas, the Kándus are in many cases mere agriculturists. Allowing the morganatic remarriage of widows, they are therefore placed low in the scale of Baniyas. They will eat the flesh of the wild boar; but from intoxicating liquors they, in public at least, abstain. According to Buchanan,[2] Rájputs have no scruple in accepting water from their hands. About half the tribe are served by Bráhman priests; but the remainder follow the heretical sects[3] which have ever been favoured by Baniyas. They, as a rule, call themselves Madhyádesís or midlanders, after the geographical division in which ancient Hindu writers placed this district. To their other clans are assigned the names of Kanaujiya, Gaur, and Chanchára.

and Kándus.

Hitherto we have been dealing with tribes who claim descent from the "twice-born" races of Manu—with tribes who have some pride of pedigree, and supply the district with its leading families. We now descend to the lower strata of society, to those whom Manu would most probably have classed as Súdras. But though of mixed or aboriginal origin, these "other castes" form by far the most numerous and useful part of the population. Their names are shown in the following compilation from the census. But it should be promised that, though classed with Hindus, several of the tribes here mentioned are for the most part Muhammadan. The Juláha, the Ghosi, and the Tawáif would have found a more appropriate place amongst the Muslim population:—

The "other castes" of the census.

Aghorí (religious-sectary) ...	44
Aheria ...	19
Ahír (cowherd) ...	158,184
Arakh (hunter and fowler) ...	3,943
Atíth (religious sectary) ...	3,214
Baheliya (hunter and fowler) ...	723
Bahrúpia (mimic and buffoon) ...	104
Bairágí (religious mendicant) ...	2,260
Baiswár ...	474
Bájgí (musician) ...	22
Bangáli (native of Bengal) ...	6
Banjára ...	21
Bánsphor (bamboo-worker) ...	5,818
Bargáhi ...	770
Barhai (carpenter) ...	24,577

[1] *Castes and Tribes of Benares*, p. 230.

[2] *Eastern India*, II., pp. 465-66.

[3] *Inf.*, "Religion."

Bári (maker of leaf-platters)	4,238
Beldár (navvy) ...	4,146
Bharbhunja (grain-parcher)	8,194
Bhar...	17,422
Bhát (minstrel)	2,318
Bhuj...	551
Bhuinhár	1,734
Bhartia	201
Bind...	451
Chái...	15,989
Chamár (currier)	205,658
Chhípi (chintz-maker)	213
Dabgar (maker of leathern vessels)	7
Darzi (tailor) ...	484
Dhánuk (formerly archers)	17
Dhádi, more correctly Dhárhi	1,597
Dhobi (washerman)	25,360
Dhúná (cotton-cleaner)	444
Dom	745
Dúsádh	425
Fakír (religious mendicant)	288
Gadariya (shepherd)	9,140
Gadhonía	86
Ghosi (Muslim cowherd)	64
Gond	777
Gosáin (religious sectary)	1,858
Hajjám (barber)	19,766
Halwái (confectioner)	2,266
Jájak or Jáchak	8
Jaiswár	400
Ját ...	915
Jogi (religious mendicant)	173
Jotishi (astrologer)	85
Juláhá (Muslim weaver)	54
Kahár (litter carrier)	31,774
Kalál or Kalwál (distiller) ...	10,715
Kamángar (formerly bow-makers)	220
Kanjar (string-seller)	866
Kánpri	68
Karwál or Karil ...	30
Kaserá (brazier)	514
Kayasth or Káyath (scribe)	18,581
Khagár	30
Khákrob (sweeper)	1,254
Kharwár	195
Khatík (pig and poultry breeder)	5,302
Khattri	102
Kisán (cultivator)	6

Kooli (cultivator)	24,574
Koli or Kori (Hindu weaver)	9,887
Kumhár or Kohár (potter)	28,683
Kurmi or Kunbi	113,164
Kúzagar (maker of ornamental pottery)	16
Lahera (lacquer-worker)	62
Lodh or Lodha, cultivator (formerly huntsman)	19,080
Lohár (blacksmith)	17,644
Maimár (builder)	22
Mali (gardener)	61,973
Mallah or Khewat (boatman)	31,176
Mína	38
Murai or Murao (market gardener)	12,912
Musahar	630
Nánakshahi (follower of Sikh religion)	88
Nat or Nagar (acrobat)	196
Nunerá or Nunia (saltpetre-worker)	17,602
Orh or Borh	139
Palládár (weighman)	15
Pási (fowler and watchman)	16,277
Patwá (necklace-maker)	901
Ráin	17
Rájbhar	5,814
Ramaia	436
Rangwár	203
Sanlási (religious mendicant)	48
Seori	340
Sarábia	2,499
Sunár	8,292
Tamoli (betel-nut seller)	2,106
Taskhár	101
Tawáif (prostitute)	100
Teli (oilman)	27,194
Thatheia (brazier)	1,218

To these must be added 3,683 persons of unspecified caste or occupation. The Bangális were probably deemed too few to be distinguished otherwise than by nationality. It will be noticed that no cobblers (Mochi) or water-carriers (Bihishti) appear on the list. The former have been included in the great army of Chamárs, to which by caste they belong; the latter, being mostly Muhammadans, may perhaps be sought in the returns of the Muhammadan Shaikhs. For the Káchhis, so numerous in the Dáab districts, we may search in vain. Their place is here taken by Muráos. An aboriginal race of Bhúnhárs is found in Chutia Nágpur; but the census does not enter the Bhúnhárs as aborigines. If, on the other hand, they are Aryans, it is hard to see why they were not classed

amongst the Bráhmans or Rájputs. The Ahírs, Arakhs, Baheliyas, Bairágis, Bánsphors, Banjáras, Barhais, Bhars, Bháts, Cháis, Chamárs, Darzis, Dhánuks, Dúsádhs, Játs, Jogis, Jotishís, Kamángars, Kaseras, Khattris, Koris, Kurmis, Lodhs or Lodhas, Nunerás or Lunias, Raíns, Rájbhars, Saniásis, Sunárs, and Thatheras are described in the fourth, fifth, present and seventh volumes of this series. The Khairwárs, Gonds, and Scoris will be mentioned in the Mirzápur notice. For some reason unknown the census has included the last-named class amongst the mendicant and religious orders. Accounts of such orders have found or will find more appropriate place in the "religion" sections of this and other notices. We here deal with castes only; and the same reason will save us the trouble of describing several classes which are as yet trades rather than castes. The Maimárs, Palládárs, Bahnápiyas, Bájgís, Boldárs, and Koris[1] are recruited by members of several different tribes. Their development into distinct and exclusive brotherhoods may be deemed incomplete. The following paragraphs deal briefly with most of the remaining castes. But the occasional absence of material forbids exhaustive treatment.

Aheliyas and Bargáhis.

The Aheriyas or Aheliyas are a low and destitute caste descended from the Dhánuks. Like the Dhánuks they practise fowling; but their chief employment in many districts is the capture of snakes, which they eat roasted. They have hitherto been uncivilized, almost unclothed, and notoriously bad characters.[2] But the pursuit of agriculture has in some places begun to mollify their manners. Mr. Sherring describes the Bargáhis as a caste engaged chiefly in the domestic service of high-class Hindús But they are here probably identical with the Bargáha Ahirs mentioned in the Gorakhpur notice.[3] The Báris are a caste with but one clan, who stitch or peg large leaves into temporary platters and cups. But they are sometimes torch-makers, tree-fellers, and even barbers. As servants they enjoy the reputation of great fidelity. Mr. Reade quotes a proverb which says that "the Bári dies fighting for his master."[4] As its reputed ancestors were a barber and a female tobacconist, and as its widows remarry, the caste ranks low in public estimation. The same may be said of the Bharbhunjas, who, according to Wilson, are descended from a Kahár and a Súdra woman. Like the Chamárs and other low castes, they profess to be divided into seven clans (*kúrí*) All of these they can never enumerate, but the names of six, the Kanaujiya, Saksena, Uttarráha, Kándu, Madhesia, and Jaiswára, are ascertainable. A class of Káyaths, belonging to the

Báris and Bharbhunjas.

[1] According to Mr Growse (note on castes, Census Report of 1872), the Maimárs and Koris are sometimes Chamárs. [2] See Gazr., II., 397. [3] *Supra*, pp. 368-69. [4] *Inferior Castes of the N.-W. P.*, p. 14.

Máthur clan, parch grain, and are therefore called *Bharbhunjas*. But with the Bharbhunja caste they have no connection. From the Halwáis and Kahárs that caste is not so easily distinguished. Some of its members, especially those of the Kándu and Kanaujiya clans, make sweetmeats; and they are therefore mistaken for Halwáis not only by Bharbhunjas of other clans, but by the Halwáis themselves. The confusion is increased by the fact that the Halwáis also have a Kanaujiya and a Madhesia clan. The various clans of Bharbhunjas, moreover, know little of one another. They neither eat together nor intermarry; and are practically separate castes. Amongst the Kahár clans, again, we find the names of Jaiswára and Kanaujiya. But from both Kahárs and Halwáis the Bharbhunjas are separated by the prohibition of eating or wedding together. The Bhúj caste, which the census returns as existing only in this district,

Bhújes.

Gorakhpur, and Jaunpur, is perhaps merely a subdivision of the Bharbhunja. Bharbhunjas are variously styled Bhunja, Bhurji, Bhar-bhúja, Bhad-bhúja, Barbhunja, Bhujári, and Bhunjáni. The basis of all these names is the Hindi verb *bhúnná*, to parch or fry; and the *bhar*, *bhad* or *bar* sometimes imposed thereon is nothing more than an abbreviation of the Hindi *bhár*, an oven.

Bharti or Bhartiya is the name of both a Kunbi clan and a class of religious mendicants. As the census does not include the Basti Bhartiyas amongst the latter, we may hazard

Bhartiyas.

the speculation that the former is intended. But no positive statement can be made on the subject. The caste is mentioned in the returns for this district and Sahárunpur only; and is not apparently to be confused with the Bharthi or wood-splitting tribe of Mirzápur.

The Chhípis are a separate caste, although their name simply means cloth-printer (*chhapna*, to print). It is almost needless to say that their claim to be considered Ráthor Rájputs

Chhípis, Dhádis,

is frivolous. But they still inhabit in large numbers what was once the old Ráthor kingdom of Kanauj. They have given their name to parganah Chhibrámau in that neighbourhood; and also, perhaps, to Chhapra in Bihár. The origin and nature of the Dhádis or Dhárhis, who are found here, in

and Dhúnas.

Gorakhpur and in Etáwa, have hitherto baffled research. The Dhúnas, Dhunyas or Kateras, whom the bastard official language of the country sometimes prefers to style *naddáf*, card or comb cotton. Musalmáns also engage in this occupation; but the Hindús with whom we are dealing form a distinct caste. "The instrument by which the combing and cleaning are performed," writes Mr. Sherring, "is

simply a bow. Squatting on the ground before a quantity of fresh[1] cotton, which is ordinarily full of dirt, seeds, bits of stick and so forth, the bow being in his left hand and a wooden mallet in his right, the Katera strikes the string of the bow and brings it quivering to the surface of the cotton, portions of which adhering to it in light fibres are at once caught up by the string. The striking being repeated continuously, all the cotton is by degrees beautifully combed. And at the same time its foul particles, becoming separated from the fibres and being weighty, fall away of themselves."

Doms.

Of the Doms something has been said above.[2] But for a further description of this interesting gypsy tribe, whose name has been plausibly identified with the "Romany" of Europe, no apology is needed. That the Dom is an aboriginal, and that his abject degradation had its origin in his enslavement by Hindu conquerors, is almost beyond doubt. But his present habits amply account for the contempt and disgust with which even the lowest castes regard him. He is personified pollution. He is the public scavenger, the public executioner. He eats the flesh of disease-slaughtered swine, and prepares the pile for the unclean bodies of the dead. He is a wine-bibber, a thief, and a vagabond. From the hour that he pitches his ragged reed tent on some grassy roadside patch near the village, thefts are expected, and expected with justice.

The seven clans into which he of course divides his tribe are by one list[3] named Kunwar, Hazári, Sánwat, Bhagwár, Chauhán, Chaudhari, and Balgaiyan. Of these the first is highest; but clan distinctions are less regarded than the division into Maghaya Doms and Doms proper. The former, whose name is commonly derived from a place called Mágh or Magha in the Gaya district, are quite irreclaimable. The latter sometimes adopt an honest life and enter the ranks of the Bánsphors or kindred tribes. For the purposes of thieving and begging, the Doms divide the country into circles (*iláka* or *gol*). The residents of different circles will not, it seems, intermarry. A Dom who committed theft in a foreign circle would quickly find himself surrendered to justice by his brethren of the poached preserve. So strict indeed are these laws of boundary that in some cases the customs of his fraternity would forbid him to leave his own circle. Thus in Gorakhpur a Dom of the Mahárájganj tahsil cannot, under pain of excommunication, pass west of the Rohin river. Though they sometimes accompany burglars, Doms seldom if ever consent to bore the usual hole through the wall of the house attacked. The burglar's chisel (*sabal*) they never carry. Their specialty in thieving is the use of the

[1] *i.e.*, raw. [2] Pp. 360-361. [3] That of Mr. W. Crooke, C.S., who has kindly furnished an interesting note on the Doms.

rough knife called *bánk*, with which they cut through the wicker screens sometimes used as doors. This *bánk* is their only weapon. No Dom was ever known to use a gun. But on their raids the gangs sometimes carry earthen pots filled with burning charcoal; and these when hard pressed they use as hand-grenades. On opening a campaign of larceny they often feign themselves Chamárs or other men of low caste, bound on a pilgrimage to Ajudhya. In the connubial season of early summer they are particularly active, joining marriage processions with a view of begging or theft. Stolen property they barter for grain, the receivers being chiefly Chamárs. When the theft is discovered and the Dom imprisoned, his kinswomen tie a cloth or string round their heads in token of mourning. At the same time an obliging friend undertakes the protection of his wife, restoring her only when the convict returns from jail.

In his relations with the fair sex, indeed, the Dom is somewhat licentious. The late Sahái of Gorakhpur, the principal executioner in this part of the provinces, kept when not in prison four mistresses. But the Dom's licence is of the insolent rather than the gallant order, and his behaviour towards women often brings him into trouble. His marriage is celebrated without religious ceremonies, and without the intervention of any caste council *(panchâyat)*. The tribe has indeed no regular foremen *(chaudhari)* to preside over assemblies of the latter kind. But the leading man of the circle is called master *(málik)*, and felons of the Sahái stamp sometimes acquire great influence.

The favourite viand of the tribe, both at marriages and other festivities, is pork. For the slaughter of fish or game they have neither net nor spear. They have not, like Hindús, any half-sacred circle *(chauka)* within which to cook their food; and content themselves with a mere fire-place of clods. Spirits, tobacco, and the intoxicating decoction *(gánja)* from the wild hemp are greedily consumed when obtainable. Drunken brawls are common, and few adult Doms are unmarked by knife-scars. But against washing their dirty linen in public they have a chivalrous dislike. They never prosecute, never appeal an order, and when arraigned never call a witness in defence. In jail they are noted for their filthy habits. But on prison diet they rapidly fatten. They are indeed a very healthy race. Against small-pox they take no precautions, even in the way of inoculation. But from fever they protect themselves by always encamping in open places. In wet weather they creep into villages to shelter themselves in cowsheds or under the eaves of houses. But they rarely remain more than three days in one place. When that place has been

thoroughly thieved, or becomes too hot to hold them, their women shoulder their few moveables and they decamp.

The Doms believe greatly in magic (*ojhái*). They have no special dances or songs. But, like the Dusádhs, they at weddings and on other important occasions worship a god called Rahú. Marching in a body to some open space, they plant in its midst a pair of stout bamboos. Between and to these, again, they tie cross pieces of iron or wood which are supposed to represent swords. On this slender scaffolding they mount and perform a sort of funambulistic dance. A cock is sacrificed to the god; a trench is dug, a fireplace is built; while on the last, in an iron pot, are boiled milk, oil and clarified butter. The trench is about seven cubits long by one in breadth and depth; and in it, after the acts just described, firewood is burnt to cinders. During this process the women sing and beat drums; while one man pretends to feel the *afflatus* of the god, and babbles nonsense. After some time he who is called *gurud*, pastor and master, washes his feet in the liquids boiled hard by. He walks through the smouldering trench, and is followed by the other men. They are said to avoid burning their feet by applying thereto the juice of the *madár* (*Calotropis gigantea*). But as the man first through receives a present of about Rs. 4, it is presumed that the operation is not altogether free from danger.

Like the Sunárs, of whose vocabulary specimens were given above,[1] the Doms have a special slang of their own. And with Mr. Crooke's list of their more important phrases we may bring our notice of the tribe to a close:—

English.	Dománi.	English.	Dománi.
Stealing	khuchni. ghemel. núrel dhajúri.	To escape when the owner of the house wakes	chelá.
To conceal stolen goods in the house of another	púthi.	To hide inside a house. To summon the gang to one place.	natarja. ruelá, kisuá, chutarja.
Piece of coppers ...	chohi. kauyá. lúbi.	To go away after a theft To call another to join in a theft	chilwa. búndá.
The arrival of a person at the time of committing an offence.	kajá.	A rupee ...	ghúmni. dholá ghumiyá.
To call a thief from outside into a house.	ruelá.	Silver ornaments ...	chinghni. giro.
To warn a confederate that he has been detected and that he should escape.	nautelá.	Sold ... To bring goods outside a house. Owner of property ...	gandhau. siswá. kajwáh. múkhar.

[1] Pp 363 and 364.

English.	Dománi.	English.	Dománi.
Escape to a distance,	dom bhor.	A petticoat ...	dhangá.
Second ...	duwarú.	A turban ...	chúráth.
We will stay ...	dhanab.	You have committed a theft.	dhamúri kardi.
A thief ...	dímui, nor.		
A dakait or gang-robber	phiswár.	You entered the house,	rújh ghar men ghuswáti.
A man ...	chamáchhi.		
A husband ...	chahmarduá.	The child is awake ...	larká chah jagúr tamá.
A wife ...	chahmihriárú.	Let me sleep ...	roso túri deso.
A brother ...	chah babuá.	A rope ...	baralu
Father ...	dádá	I am hungry ...	chah bhúkh lagúri.
Son ...	bhayá.	A Muhammadan ...	chú sulmán.
Sister-in-law ...	chúchki.	Milk ...	núras.
Brother-in-law ...	sári.	A Hindu ...	Chilor.
Sister's husband ...	chah bhántú.	A Bráhman ...	Dhámau.
Woman ...	búuri.	A Rájput ...	Dhachob.
O woman ...	chah búmri.	A Kurmi ...	Dhúrmi.
A white ...	piyar dhúi.	A Juláhá ...	Khúlmá
The hand ...	khangri.	A Dhunia ...	chah Dhumá.
Finger ...	chah angúri.	Child ...	babuá.
Head ...	bal.	Beard ...	búká
Mouth ...	dhúnkah.	Moustache ...	gonchh.
Nose ...	doká.	Blood ...	dhún.
Eye ...	khabu.	Meat ...	dhúsan.
Cheek ...	púwá.	Order ...	chahkam.
We are summoned ...	chah barálhat hai.	An European ...	Dharangi.
Come ...	chalo.[1]	An Englishman ...	Dhangrez.
There ...	aswán.	Fæces ...	chah jhárá.
Man ...	búnrá.	A house ...	chakari.
He is not a man ...	chah búmtáb nahín.	Black ...	dhárá.
We will be released ...	húri nunyyá.	A gaghará (round earthen pitcher).	koh gar.
We will be imprisoned,	abdhi dhú tawábin.		
Jail ...	mah kathm.	A lotá (round brass vessel)	chumti.
A bludgeon ...	chinko.	A thál (platter) ...	kúrpin.
A chopper ...	dharásah.	A district ...	rusmán.
A sword ...	dharwár.	A hukka (native smoking-pipe)	bútah.
A gun ...	bandu.		
A knife or dagger ...	bánki	A washerman ...	Guberi.
The frame of a door ...	dhuári.	A Káyath ...	Dháyath.
Return ...	ghumiyá deo.	Earth ...	chánti.
A cowrie ...	dhúri.	The ground ...	dhelá.
Chest ...	lorhá.	A mat ...	dhari.
Long ...	dhamar	A tatti (screen of roots, grass or reeds)	khúrjan.
A Dom ...	chah bhút.		
A Domin ...	chah bhúti.	A bambu ...	dhín.
A hole cut in the wall of a house ...	dhen.	Urine ...	chahsáb.
A burglar's chisel ...	nabari.	A bale of cloth ...	dhaper.
A wall ...	chit.	Cloth ...	ṭipári.
The door ...	dhuárah.	Hair ...	chahkapás.
Parched grain ...	chah bhúnja.	Bread ...	púti.
Sattu (porridge) ...	bartawá.	Boiled rice ...	matká.
Rice ...	dhárá.	Water ...	túrm.
Halting-place or camp,	der khaiyyán.	Wheat ...	dhaun.
An old man ...	dhúrwá.	Arhar pulse ...	khári.
A young man ...	nawán.	A necklet ...	túnri-rúti.
A village ...	dhaon.	A nose-ring ...	chapíkh.
A city ...	dahar.		rabakh.

[1] In this phrase there seems nothing extraordinary or peculiar; but it is included in Mr. Crooke's list.

English.	Dománi.	English.	Dománi.
Earring ...	chipiyári.	What has become of your husband?	rújah búrá ká buá?
A bracelet ...	chabiurá.	He is in jail ...	banahath mán.
An anklet ...	ḍhárhá, chirá.	They are awake and the theft cannot be; run away.	Chujgái dhamori nabhu bhurrá, bhagor pubbá.
Arm ornament ...	chabbázú, ghúmánchu.	Másh pulse ...	khoro.
A woman's sári or cloak	dhpará.	Gram pulse ...	dhámá.
Dál (pulse) ...	chahdál.	A horse ...	chah noyá.
A Goráit, or village watchman.	Nuḍait.	An elephant ...	khoti.
To run ...	kangará.	A police darogha ...	Narogha.
The bambu frame at a door.	nachará.	Jamadár or sergeant (of police).	namda.
To be caught ...	tharú.	A constable ...	ḍhalangá, lalangá.
Steal something son, or how can your wife live?	nori karwárl bhaiyyá chah mihráru kaisá jíwá rahe.	A chaukidár or watchman.	nokídar, guidhá.

Hajjáms.

As a trade-name the term Hajjám or barber includes both Hindús and Muslims. But the Hindu hair-dressers form a caste better known amongst themselves as Naí or Naú. All barbers are well employed in a land whose inhabitants are too lazy to shave *themselves*, *but as Hindús rarely grow beards, the Hindu barber has far more* work than his Muslim equivalent. The Náí shaves the head and face, pares the nails and cleans the ears. But he has also more important functions. Barbers are still in India what they have almost ceased to be in Europe, barber-chirurgeons. In the former country they are even yet the recognized cuppers and bleeders. They play also a considerable part in domestic diplomacy. They arrange marriages and superintend marriage-feasts. They are the envoys who invite guests to both weddings and funerals. On the seventh day after birth the new-born child and its mother are entrusted to the care of the barber's wife (*naini*). Amongst other clans of the caste may be mentioned the Srí-Bástak, Kanaujiya, and Bhojpuriya.

Halwáis.

Living simple lives and having healthy appetites, the inhabitants of India love sweets. The demand has produced a large supply of confectioners; and such artists belong in Basti chiefly to the Halwái caste. The Halwáis are divided into the usual seven clans, which in their case are named Kanaujiya, Pachpiria, Baunlwála, Gaunr, Madhesia, Tihár, and Lakhnáwa. In the Lower Dúáb there are other divisions, such as the Chailha, Dúbe, Bakarra, and Tilbhunja. Though these clans hold

as a rule quite aloof from one another, intermarriage is to some slight extent permitted. The Kanaujiyas, for instance, form an occasional alliance with the Madhesias. The Pachpinias have miscellaneous tastes in religion. They worship five deities of their own; but they also worship the banner erected in honour of the Muslim saint Gházi Miyán, and the models of Saints Hasan's and Husain's tombs. They make pilgrimages to Bahraich, where the crescentading martyr, Sálár Masaúd Gházi,[1] was slain. But Gházi Miyán and Salár Masaúd were perhaps, if they ever existed, the same. Buchanan mentions that, although keeping widows as concubines, the Halwáis are deemed as of almost equal rank with the Baniyas.

Kahárs.

The word Kahár is said to be a contraction of Kandhár, which is in turn derived from *kándha*, a shoulder. For the Kahárs are chiefly carriers of palanquins, whose poles rest on the shoulders. But here as elsewhere in India, improved modes of conveyance and the decline of litter-carrying have forced the Kahár into other pursuits. He is a domestic servant, a fisherman, an agriculturist, a grain-roaster, a net maker, a stone-breaker and a general labourer. It is probable, however, that the three former occupations, though more often adopted than formerly, were always to some extent adopted by the tribe. When Anglo-Indians preferred native habits and eschewed wheeled vehicles, a large staff of palanquin-bearers formed part of almost every establishment. The head or *sardár* bearer remained as a body-servant when palanquins were discarded and the rest of the Kahárs dismissed. The names of the Bombay servants *hámmál* and "boy" (*bhoi*) point to a similar origin. The Kahárs assert that they have no more than seven clans, but Mr. Sherring's researches have resulted in the discovery of twice that number, *viz*, Jaiswára, Gonr or Gond, Dhuria, Kharwára, Batma, Rawáni, Turha, Dhímar, Gonria, Muriári, Jetans, Kanaujiya, Baradiya, and Tonha. The same writer suggests that the Gonds may at first have been Hinduized members of the aboriginal tribe so called. The industry and respectability of the Kahárs have secured them a high position amongst the lower castes, notwithstanding the facts that their widows re-marry and that some members of the tribe eat pork.

Kaláls and Kanjars.

Though of almost the same rank as Baniyas, Kaláls or Kalwárs are not deemed very reputable members of society. Their widows do not re-marry; but they themselves too often indulge freely in the spirits which it is their trade to distil and sell. It is only fair to mention that one of their eight clans, the Biáhút, neither sells

[1] See Gazr., II., 77, and V., 90.

nor drinks intoxicating liquors. Biáhúts, who abstain also from meat, earn their living as grain-merchants and bankers. The remaining sub-castes are the Jaiswáras, who wed as many wives as they please; the Bhuj-kalauras, descended from marriages between Bharbhunjas and Kalwárs; the Surhis, Sunris or Sirdhis, who by eating swine's flesh have placed themselves lowest on the list; the Gurers, the Raikalárs, the Bhojpurias and the Tánks. A ninth clan, the Rangkis, is sometimes added; but the Rangkis, being Muslims, are not members of the Hindu caste. None of the clans intermarries with others. The Kanjars are a much lower tribe, who in their gypsy habits resemble the Doms and Nats. They twist cotton and hemp into strings, make large brushes for cleaning cotton yarn, and weave the screens of aromatic grass-root which are used to cool houses during the hot-winds. Some of them are bird-catchers and skewer small birds on spiked rods. They have seven clans, called respectively Maraiya, Sankat, Bhains, Soda, Lakarhár, Gohor, and Dhobi-bans. The first six eat and marry together; but will have nothing to say to the last, whose name implies connection with the impure race of washermen. Kanjars eat everything save beef. The

Karwals.

Karwals or Karils, found here and in Dehra Dún only, are probably identical with the Karauls of Benares. If so, they are a tribe of fowlers, who assume the Rájput suffix Singh. They too count seven clans, but of these only four, the Hajáris, Uttariyas, Púrbiyas, and Koirauiyas, are Hindu. The remaining three, including one named Turkiya, are Musalmán. The various clans do not intermarry.

"The Pandits here insist," writes Buchanan, "that the Káyasths are mere

Káyaths.

Súdras, and that they are lower than the Kándus; but on account of their influence they are included among the gentry (*ashráf*). All who have been long settled in this country live pure and are endeavouring all they can to elevate themselves from the dregs of the people; but this has yet failed of success, as many of their kindred from other countries, who come here, still adhere to their impurity, and sit on the same mat with the pure men of this district. This impurity consists in drinking spirituous liquors, and in eating meat killed by a butcher. They do not keep widows as concubines. The highest Bráhmans will not eat in their house, and the sweetmeats which they offer, even to the lower Bráhmans, must not pass through their hands. But a Bráhman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe who does not happen to be rich or powerful. None of them here will touch the plough, but they have been highly favoured in obtaining their lands, the rents having in general been at the disposal of their kinsmen. Almost

the whole are of the Sríbástav tribe. Perhaps 100 families of these are called Khara Sríbástav, alleging that the others, who are called simply Sríbástavs, are bastards; a compliment returned to the Kharas by the multitude. Many of the Sríbástavs, descended of some families who accompanied the Sarnets from the west, call themselves Pándé, and are generally allowed to be higher than the others. There may be 10 families of Gaur Káyaths, 15 of Athánaks, 2 of Bhatnagar, and about 10 who are avowedly bastards (Krishnapakshi). Almost all the Káyaths have farms, and as many as can find employment use the pen in the revenue and judicial departments; for fifteen-sixteenths can read and write, and many understand Persian. A few are traders, and a few carry arms in the police and revenue departments; for here the civil officers are armed."[1] It should be remembered that these lines were written of combined Gorakhpur and Basti, and written some 65 years ago. The officials of the revenue department are no longer armed, although the traces of former armament may sometimes be noticed in the sword-sling attached to the belt of an orderly. When Buchanan speaks of gentry (*ashráf, bhalámánush*) he means the first of the four classes into which he divides the population. The others are the lower mercantile (*Baniya, Bakkál*), the artisan (*Alharf*), and the ploughman (*grihasth, khetihár*). None save the lowest consented to plough or reap; and both these occupations are still held in some contempt. The statement that Káyaths are allowed to sit on the same mat as a Bráhman seems to show that the former are not really considered Súdras. It is laid down in the laws of the Mánavas that a Súdra who sits on the same seat as a Bráhman shall receive a gash on the offending part.[2]

Khákrobs.

The Khákrob or "dust-sweeper" is perhaps better known amongst Hindús as Bhangi or Chuhra. The first of these two latter names is derived from bháng, the intoxicating juice of the wild hemp. But the Khákrob has several grander titles, which have been invented in either concealment or irony of his despicable social standing. Such are Mihtar or prince,[3] Halálkhor or eater of lawful food, and Lálbegi or worshipper of the Red Saint. This red saint or Lâl Guru is an ancient tribal deity who has been identified with the demon (*rákshas*) Aronákarat. But Khákrobs who have turned Musalmáns call him a follower of the Prophet; and when not translating his name into Lálbeg, style him Pír Zahr. Such Khákrobs are called Shaikhs. But most Khákrobs, though conforming

[1] *Eastern India*, II., 466-67. [2] See Elphinstone's *History*, Bk. I., chapter I.
[3] Elliot attempts to prove (*Supplemental Glossary*, art. "Chuhra") that Mihtar is not a term of contempt. *Mahattara*, the Sanskrit equivalent of that Persian title, was applied, he says, to Sudras generally, because they were more numerous than the other castes. But it is more usual to hear that the early Muslim invaders called the sweepers Mihtar in derision.

in marriages and a few other ceremonies to Hindu modes, are in habits more Musalmán than Hindu. They bury their dead. They sometimes sacrifice in the name of Lálbeg a fowl which has had its throat cut "in the name of God the Compassionate, the Most Merciful." On the death of kinsmen they perform *tija*, which also is a custom peculiar to Musalmáns. By including their Shaikh brothers the Khákrobs manage to count seven clans; the six which are Hindu being the Hela, Lálbegi, Gházípuri Ráút, Dánapuri Ráút, Hári, and Bánsphor. But Sir Henry Elliot makes the Helas and Ráúts distinct castes, while adding the names of the following clans:—Baniwál, Bílparwár, Ták, Gablot, Kholi, Gágra, Sardhi, Chandália, Sirsáwal, and Siriyár. The Helas were perhaps distinguished from other Khákrobs because they will not look after dogs, or eat food left by persons other than Hindús. But the Dánápuri Ráúts share to some extent this prejudice, refusing food that has been served to Europeans. Most Khákrobs will devour the leavings of all classes. The Lálbegis are so called because they once a year erect in honour of Lálbeg a long pole covered with flágs, colored cloth, cocoanuts, and other cheap trifles. To the clans above named might perhaps be added other such as the Gadahlas of Mirzápur, who rear donkeys and thereon remove the city sweepings. Mr. Sherring asserts that in Benares the various clans do not intermarry; but the evidence of Sir H. Elliot and Mr. P. Carnegy shows that in the rest of the North-Western Provinces and Oudh they do. In spite of their dirty habits and general degradation, the Khákrobs boast themselves superior to sweepers of some other castes, such as Dhánuks.

Khatíks.

The Khatiks or Khatíks must not be confused with either the professional musicians called Kathak or the Khatak Pathán found in parts of the Dúáb. The Khatík rears pigs, goats, and poultry. But he is sometimes a butcher, a leather-worker, a stone-cutter, or a frutterer; sometimes extracts the juice or toddy from the bark of the wild date and the palmyra.[1] As this last operation is most often performed by Pásis, we are not surprised to find a Pási clan amongst the Khátíks. The other clans, six of course in number, are the Bakar-ka-Sáo, Chalan-Mahráo, Ghor-Charáo, Ajudhyábási, Sunkhar, and Bauria. The Sunkhars and Pásis are said to have at one time smoked together; but when the former adopted the low trade of poulterer, the latter withdrew from their society. None of the clans eats or intermarries with another. At Khatík marriages boys dress themselves in women's clothes and dance in public.

[1] From the native name for the fermented juice (*tárí* or *tádi*) of the palmyra (*tar* or *tád*) is derived the English word "toddy." Another word of similar sense, "punch," has also an Hindústán origin.

Kumhár or Kohár is a contraction of the Sanskrit *kumbhakára*, a potter.

Kumhárs, Kúzagars, and Laheras.

Pottery is still the chief trade of the Kumhárs, but they also make bricks and tiles. Their seven clans are the Kanaujiya, the Hathelıya, the Swaraya, the Bardhiya, the Godaihiya, the Kasgar or Kastora, and the Chauhánia-misr. All Kumhárs are according to the Dharma Purana descended from a Bráhman and a Kshatriya woman; but such descent seems now claimed only by the Chauhánia-misrs, whose clan-name is compounded of two well-known Rájput and Bráhman titles. The Bardhiyas and Godaihiyas are said to derive their names from the fact that they load their brick-earth on bullocks (*bardha*) and donkeys (*gadha*) respectively. The Kasgars devote themselves chiefly to the manufacture of plates and dishes. The Kúzagars or "jug-makers" are all perhaps members of the Kumhár caste, but confine themselves to the finer and more ornamental branches of the ceramic art. Intimately connected with both Kumhárs and Kúzagars are the Laheras or Lakheras, who varnish earthenware and other articles. Their name is derived from the lac (láh) of which their varnish is made.

Lohárs and Mális.

The Lohárs, who trace their lineage to Visvakarma, the workman of the gods, are sometimes carpenters as well as blacksmiths. They have nominally seven clans, amongst which intermarriage is forbidden; but the number might be increased. Mr. Sherring mentions the following ten:—Kanaujiya, Mahauliya, Srí-básták, Malik, Banársiya, Chaurasha, Purbiya, Maghaiya, Sínar, and Mathuriya. The name of the second is perhaps derived from Mahauli in this district. The Málís or gardeners, who derive theirs from *mál*, a wreath, are sometimes small-pox doctors also. Those who adopt the latter profession are known as Darshaniyas. The Mális are in some districts said to be identical with the Sánis. They have, according to Buchanan, seven clans, named Magahi, Sirmaur, Banársiya, Kanaujiya, Baghel, Kahauliya, and Dosi. The tribe permits the remarriage of widows.

Malláhs and Mínas.

All boatmen of whatever caste are called Malláhs. But there is a special tribe of boatmen, fishermen, and net-makers bearing this name. It is divided into the Malláh proper, the Muria or Muriári, the Pandúbi, the Bathawa or Badhariya, the Chaini, Chain or Chai, the Suráya, the Ouriya, the Tiar, the Kulwant or Kulwat, and the Khewat clans. There is a tradition that these clans once intermarried; but they no longer do so. Their widows are allowed to wed again. Whether the Chai clan has any real connection with the Chai tribe above[1] noticed is doubtful. Mr. Sherring describes them apart. The Khewats or rowers[2], who are often

[1] *Supra* p. 361. [2] *Kheoná*, to row.

basket-makers as well as boatmen, sometimes appear as a separate caste. All Malláhs claim descent from a common ancestor named Nikhad; but these Khewats boast that they alone are the offspring of his lawful wife. The Malláhs of Benares assert that Ráma gave their chief a horse. But with the proverbial sailor ignorance in such matters the recipient placed a bridle on the tail instead of the head. Hence, it is said, the custom of placing the helm on the stern instead of the bow. The Mínas are an aboriginal tribe of whom little or nothing is known except that they are expert thieves.

Muráos.

The Muráos are the same as the Koeris, who are sometimes identified with the Káchhis also.[1] They are market-gardeners and general cultivators. Buchanan derives their name from *múr* or *múli*, a radish; Sherring from *maur*, the crown of flowers placed at marriages on the head of the bridegroom. The tribe has probably some twenty or thirty clans, though claiming as usual only seven. The names of some may be given as follows:—Kanaujiya, Hardia, Iláhábádi, Brijbási, Kori, Purbiha, Dakkhanaha, Narúígana, Banársiya, Kachhwáha, Torikoriya, Bardwár, Jarahar, Goit, Chirámait, Bhárn, Sarwariya, and Bahmaniya. According to Buchanan the Koeris have the same priests, and eat in the same manner, as the Kurmis or Kumbis. He adds that being mostly Vaishnávas they reject animal food.

Musahars and Nats.

The Musahars are a half-wild tribe at the very bottom of the social ladder. They will eat almost anything, and are said to derive their name from the fact that mice (*músa*) form an important part of their diet. Like the Doms and Kanjars, already described, the Nats are a vagrant and a gypsy race. They live by fortune-telling, exhibiting animals, quackery, juggling, rope-dancing, and other acrobatic performances. If a Nat is asked to tell the clans of his tribe he will answer that there are seven, the Kshatriyas, the snake-exhibitors, the bear-exhibitors, the jugglers, the dancers, the rope-dancers, and the monkey-exhibitors. But there really exist many more, of which many are subdivided into branches bearing separate names. Of such subdivisions the following list makes no reckoning:—Rári, Bhantu, Gwál, Lodhra, Maghaiya, Júgila and Jhassíth, all found in Gházipur; Gwáliári, Sanwat, Brijbási, Bachgoti, Bijania, Baria, Maháwat and Bázígar, in Oudh; Kamárpáli, Dangarpáli, Márpáli and Samarpáli, in Bhágalpur of Bengal. The Maháwats and Bázígars have however been converted from Hinduism to Islám. Nats eat all kinds of flesh except beef.

[1] See *Eastern India*, II. 469; *Castes and Tribes of Benares*, 325; and Beames' edition of the *Supplemental Glossary*, I., 181.

Their dead are often buried The Benares members of the tribe abstain from intoxicating drinks, but their Oudh brethren are described as great drunkards. Nat women go through much the same performances as their husbands, and in those performances are not often troubled by any qualms of decency. They sometimes bleed and extract teeth.

Pásis.

A not improbable legend, current amongst the Pásis themselves, tells us that of yore that tribe were Bhars. There is, indeed, little doubt that the race is aboriginal. The Pási is not by Hindus regarded as Hindu, and his features are not those of an Aryan. But he nevertheless fables that his ancestors, whether called Bhars or Pásis, sprang from the sweat on the brow of the great Bráhman Parasuráma. The first mention of the caste occurs perhaps in the *Alhá Udal Prastáb* of Chand. Its original occupation was, as shown above, netting or fowling. This it still pursues; but it devotes itself also to watchmanship, pig-breeding, and field labour. The following are some of its clans: Jaiswára, Kainswat or Kaithwan, Gújar, Trisúliya, Pasíwán, Chhiriyámár, Biadíh, Bíhári, and perhaps Belkhar. In the name of Chhiriyámár or bird-slayer we have again a reference to the earliest trade of the Pásis. The present trade of the Patwas or Patahras is the manufacture of cheap trinkets. These they make of gold-edged silk or silk cloth, zinc, tin and other inferior metals. Their five clans, which do not intermarry, are the Kháewál or Khandiwál, the Khara or Khare, the Deobansi, the Lahora, and the Jogi Patwa. The name of the Saráhias perhaps shows them makers of earthen and often ornamental jugs or decanters (*saráhi*); but of this caste nothing certain is known. The Tambolis derive their name from the Persian *tambol*, a leaf of the *pán* creeper (*Piper betel*). Like the Baráyis, from whom they are however quite distinct, they devote themselves to growing and selling this commodity. They sell also the betel-nut with which the *pán* leaf is chewed. The Telís are, as their name shows, pressers and vendors of oil (*tel*). Amongst the lower castes they occupy a fairly respectable position. According to Sir J. Malcolm,[1] indeed, they number in their ranks some persons of Rájput descent. When Parasuráma, he writes, began his war of extermination against the Kshatriyas, many of that race saved themselves by saying that they belonged to other classes. Resolved to punish the evasion which he suspected, the Bráhman demigod insisted that each questioned person should eat food with that tribe to which

Patwas.

Saráhias and Tambolis.

Telis.

[1] *Essay on the Bhils* (quoted in Beames' Elliot).

he assigned himself. Many ate food with the Telís, and thereby degraded themselves into that caste. Telís have more than the usual number of clans, whereof a few are these:—the Bíáhút-bans, Jaunpuri, Kanaujiya, Chácharu, Banársiya, Gulhariya, Gulhani, Sri-bástak, Jaiswára, Lahori and Khara. The Bíáhút-bansis, who do not permit the remarriage of their widows, rank highest; the Gulhánis, perhaps, lowest. The Jaunpuri-telís have given up the sale of oil and taken to that of pulses.

Of the Báiswárs, Binds, Gadhonias, Jájaks, Khampris, Khagárs, Orhs, Ramaias, Rangwárs, and Taskhars, nothing has as yet proved ascertainable.

Musalmáns.

We pass to the Musalmáns, whom the census classes as Shaikhs (30,982), Patháns (23,292), Sayyids (3,982), Mughals (1,301), "without distinction" (165,154), and miscellaneous (1,624).

Shaikhs.

The term Shaikh was at first restricted to the descendants of Muhammad's first four vicegerents (*Khalífa*) on earth. These princes were Abúbakr the Sincere (*Sadík*), Umr the Discriminator (*Farúk*) between truth and falsehood, Usmán and Ali Murtaza. From them are derived the names of the four original Shaikh clans Sadíki, Fárúki, Usmáni and Ulavi. The descendants of Abbás, uncle of the Prophet, were formed into a fifth class known as Abbási. But the term Shaikh has long ceased to bear its early meaning. "The first change was," writes Mr. J. C. Williams, "[1] that it was claimed by, and gradually conceded to, all who were descendants of men converted to the faith during the reigns of the first four Khalífas. Thus there are the Kuraishi Shaikhs, who are descended from Muhammad's tribe, the Kuraish; the Ansári Shaikhs or "the helpers," so named because their ancestors were citizens of Madína who assisted the prophet on his flight from Makka; the Murwáni Shaikhs, who are (I believe) a subdivision of the Kuraishis; the Hajjájis, who are descended from Hajjáj bin Yúsuf, one of the princes of Irák; and the Milkis, probably the same as Maliks, who were originally a Persian tribe, though more recently the word[2] has been also used as a title like Khán or Beg. In more modern times the title of Shaikh has been assumed in a wholesale manner by all converts to Islám; and is now borne by thousands of the lower classes of Muhammadans all over India."

Patháns.

The Patháns are for the most part descendants of the Afghán invaders who have at different times overrun Northern India. They call themselves children of Israel; their descent

[1] *Oudh Census Report*, 1869. [2] *i. e.*, Malik.

from that patriarch being traced through Saul and through Afghán, the grandson of Saul. According to Herklot they are divided into two principal tribes:—Yúsufzai or descendants of Joseph and Lodi or descendants of Lot. But a multitude of minor subdivisions might be mentioned.

Sayyids.

Though here less numerous than Shaikhs or Pathán, Sayyids are here and everywhere the most exalted of Muslims. Their name, which means *lord*, has found its way into western Europe; and under the form Cid is the familiar title of a great Spanish hero. Sayyids are descended from the martyrs Hasan and Husain, sons of Ali, the fourth caliph, by Fátima, daughter of the Prophet. Every Sayyid can boast that the blood of four out of these five holy persons (*panj tan-i-pák*) flows in his veins. The primary subdivision of the tribe was that into descendants of Hasan (Hasani) and descendants of Husain (Husaini). But other clans, bearing as a rule territorial names, have arisen in later times. Such, for instance, are the Baghdádi and the Tabrízi. The descendants of Ali by his other wives are called Sayyids; but are distinguished from true Sayyids by the qualifying epithet Alivi. This same title of Sayyid can also, as elsewhere mentioned,[1] be inherited through a mother. Such inheritance is an exception to the otherwise invariable rule amongst Muslims, that the children belong to the father's tribe.

Mughals.

The word Mughal formerly and properly denoted the Tátar conquerors of both Persia and India. But in the latter country it has for centuries been applied to the naturalized descendants of Persians as well as Tátars, of Iranians as well as Turanians. It is now therefore most usual to consider Mughals as divided into two great classes, the Irání and the Turáni. Mughals tack to their names the titles Agha and Beg; while their women are known as Khánam. Similar titles are assumed by the other three classes of Muslims already described. The male Shaikh is indeed styled Shaikh simply; but his wife bears herself called Má, Bí, and Bibi. The Pathán alone is rightly entitled to the suffix of Khán; for that distinction is said to have been a reward for valour, bestowed on the first Afghán converts by one of the Caliphs. Pathán women are addressed as Bánu and Khátún. The Sayyid is often called Mír; while his womankind have the pick of several titles such as Begam, Bibi, Bí, and Sháh.

Occupations.

Whatever their tribe, the people of Basti may by "alterative exclusion" be divided into two classes. There are those who as landholders or husbandmen derive their living from the

[1] Gazr, v, 295.

soil and those who do not. To the former class the last census allots 1,161,384 and to the latter 311,610 persons. The details are as follow :—

Religion.	*Land-owners.*		*Agriculturists.*		*Non-agriculturists.*		*Total.*	
	Male.	Female.	Male.	Female	Male.	Female.	Male.	Female.
Hindús ...	65,258	58,249	466,606	405,899	134,720	117,470	665,583	581,618
Musalmans ...	5,472	4,995	82,355	79,517	31,275	28,140	119,102	106,652
Christians ...	1	2	1	...	4	1	6	3
Total ...	70,731	63,246	547,961	479,416	165,999	145,611	784,691	688,303

There are then 133,977 land-holders, 1,027,407 agriculturists, and 311,610 non-agriculturists Basti is one of the few districts in which the census returns seem to show anything like a sufficiently large proportion of cultivators. The agricultural population supplies 78·8 per cent of the total. The density of the inhabitants per *cultivated* square mile is 631·8 in the Domariáganj, 675·3 in the Bánsi, 919·3 in the Haraia, 900·4 in the Basti, and 840·7 in the Khalílabad tahsíl.

Proceeding to minuter subdivisions, and following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional or official, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

Classification of non-agricultural callings

The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 5,230 *male adults, amongst whom are included 227 purohits or family-priests, 345 pandits* or doctors of Hindu divinity and law, 216 musicians, and so on The second or domestic class numbered 21,913 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third or commercial numbered 11,230 males. Amongst these are all persons who buy or sell, keep or lend, money and goods of various kinds—such as shopkeepers (5,814), usurers (758), bankers and brokers (462) ; and all persons engaged in the conveyance of men, animals, or goods, such as pack-carriers (165) and ekka or cart-drivers (253). The fifth or industrial class contains 34,988 members, including all persons engaged in the industrial arts and mechanics, such as dyers (100), masons (57), carpenters (3,013), and perfumers (2) ; those engaged in the manufacture of textile fabrics, such as weavers (5,622), tailors (1,553), and cotton-cleaners (2,101) ;

those engaged in preparing articles of food or drink, such as grain-parchers (1,156) and confectioners (1,204); and lastly, dealers in all animal, vegetable, or mineral substances. Of the fourth or agricultural class sufficient has been said already. The sixth or indefinite contains 37,296 members, including labourers (32,371), persons of independent means (1), and 132 persons supported by the community and of no specified occupation.

Emigration.

Of the labourer class 4,520 persons (1,317 females) have during the past ten years (1870-79 inclusive) been registered for emigration beyond seas. The colonies to which they departed were, in order of popularity, British Guiana (Demerara), Trinidad, the French West Indies (Guadaloupe), Natal, Jamaica, Nevis,[1] Mauritius, St. Vincent, Fiji, St. Lucia, and Grenada.

Towns and villages.

The number of parishes or townships inhabited by the population, agricultural and otherwise, is returned by the census as 6,911 or about 2·4 to the square mile. Of these 6,821 have less than 1,000; 88 between 1,000 and 5,000; 2 (Basti and Menhdáwal) between 5,000 and 10,000; and none over 10,000 inhabitants. The number of parishes (*mauza*) on the revenue-roll now (1880) amounts to 7,524; and the number of estates (*mahál*), as usual in this part of the country, coincides with that of the parishes. It may be explained that in most districts of these provinces the estates greatly outnumber the parishes; while in a few tracts, like south Mirzápur, the parishes somewhat outnumber the estates. The village homestead is generally built on the highest ground in the parish, that is, on the spot least subject to inundation and damp.

Dwellings.

As elsewhere in a country which has neither stone nor squires with a taste for model cottages, the people live chiefly in mud huts. The census, indeed, shows but 442 masonry structures against 247,826 dwellings built with unskilled labour. But it must be remembered that a good double-storied mud house, inhabited by some well-to-do landholder, is often a house of greater comfort than many a dilapidated brick mansion. As the standard of living is low, and large towns are altogether absent, the number of noteworthy abodes is far smaller than in more western districts. The old mud forts with which Basti was formerly studded have all but disappeared, and of modern masonry habitations few really deserve mention. Such, perhaps, are the Rája's castle at Bansi, the homes of the Jagdispur and Parwardára landlords in tahsíl Haraia, and one or two others in the streets of Menhdáwal, Bakhira, Maghar, and Hariharpur.

[1] This is one of the Leeward Islands.

About 1835, Buchanan speaks of tiled roofs as a comparatively recent introduction, which rustic prejudice often eschewed as unlucky. It has been already[1] noticed that in Gorakhpur such roofs have become the rule. In Basti they are still the exception, or, if that term be deemed too strong, the minority. The thatching most often consists of long grass or reeds, which make a neater and tidier roof than rice-straw. Rafters and laths are seldom used, the thatch being supported by the walls and by a single beam crossing from one gable-end to the other. Roofs of leaves, pegged together with bamboo splints, are almost as obsolete as the wicker or brushwood walls which they generally covered. The ordinary dwelling is, as just mentioned, the mudhut. It contains, as a rule, but one room. Its walls are from 5 to 10 feet high and from 1½ to 3 feet thick. The outer surface of those walls is often adorned with a line or lines of handmarks, the hand being dipped in white-wash, and the wall stamped with the open palm. "This," writes Buchanan, "is considered as a very decent ornament for the house of a person of high rank and easy circumstances, and, in comparison of the cakes of cowdung that more usually occupy such situations, must be admitted as a great improvement." Mr. Thomson gives the average ground dimensions as 30 feet by 15, and the usual number of inmates as from 5 to 7. The interior is far cleaner than might be expected from the slovenly look of the outside. Whitewash and paint are seldom if ever used; but the walls are sometimes plastered with a solution of cowdung. The huts are huddled together in a manner which renders fires highly destructive. The best class of village dwelling is a two-storied quadrangle, enclosing a court or yard (*sahan* or *chauk*). Though of mud, its walls often rest on brick foundations. The cost of building the usual thatched mud cottage ranges from Rs. 10 to 15. A tiled house of a better kind, such as would be inhabited by the village grain-dealer, might be raised for Rs. 300. Its dimensions would be about 41 feet by 33; and it would have a sort of vestibule or veranda (*dálán*), which might serve as a shop. And here it may be mentioned that an ordinary villager's cottage is called *ghar*, a tradesman's house *kothi* or *dukán*, a landholder's dwelling *bakhri*, and a raja's castle *kot*.

Religious buildings: Hindu.

If the houses of men are mostly mud-built, those of the gods are mostly built of brick. Above[2] have been given sketches of the principal forms of Hindu temple. A *thákurdwára*, a temple sacred to Krishna, the incarnation of Vishnu, may be raised for about Rs. 3,000. Its exterior is not unlike that of a well-built house, and it has in

[1] Above, p. 368. [2] Pp. 369-70.

this respect at least a far less specially sacred appearance than the cheaper *shiwála* or temple of Shiva, which costs from Rs. 2,000 to Rs 2,500. *Mahádeo-asthins* and *Káli-chauras*, small shrines dedicated to the god last named and his consort, may be found in every village They most often consist of a small mud-built plinth, surmounted by little idols, and are sometimes protected by a canopy of thatch or tiles They are much frequented by all classes of Hindús, and specially on the outbreak of small-pox or similar epidemics. Small-pox, indeed, is always ascribed to the wrath of the malevolent goddess, and after her is named *devi*. One of the best known temples in the district is that of Tegdhar at Bánsi. This was founded in 1767-68[1] by rája Bhagwant Singh, and derives additional reverence from the fact that one of the sacred figs known as *pípal* has grown through its walls. The Muhammadan

Muhammadan,

mausolea (*makbara, rauza*), mosques (*masjid*) and other places of worship (*imámbára, idgáh*), present in this district no unusual features. Cheapest in construction is perhaps the idgáh, which according as it is built of mud or brick may cost from Rs. 55 to Rs. 750. On the great mosque at Maghar, the principal building of its class in the district, were spent about three centuries ago some Rs. 50,000. At Maghar, too, are the tombs of Kabír and Kázi Abd-ur-Rahmán But some account of all these buildings will be found in the Gazetteer article on Maghar. The

and Christian.

district has but one Christian Church, that of the Church Mission at Basti.

From the buildings that shelter the people let us turn to the clothes that

Clothing.

cover them. And here we cannot do better than quote Buchanan, who wrote at a time when Europeans had a more intimate acquaintance with such matters than at present. His remarks are probably as true to-day as they were before the ink with which they were written was dry; for in India changes of fashion are almost unknown. Speaking first of female attire, he says:—

"The petticoat (*lahnga*) is fully as much in use as in Bihár; but the bodice (*kurta*) and veil (*orhni*) are confined to a few young women of the Muhammadan faith or Rájput tribe. Nor do any Hindús but the women

Female

of the Khatri and Agarwála tribes adopt the drawers (*izár*) of the Muhammadans; and even these (it is alleged) do so only when they go on private intrigues, to which they are said to be much addicted The gown (*peshwáz*) is confined to less than 200[2] of the chief Muhammadan families and to the dancing-girls. The Hindu women, who wear a petticoat, use also a wrapper (*sarhi*) which covers their head and body, but does not entirely conceal the face; at least all young women contrive to show theirs as they pass Besides the lahnga and sárhi, in cold weather they use often a mantle or *chádar*. The petticoat is always coloured and

1 Or 1175 of Akbar's harvest (*fasli*) era. Gorakhpur as well as Basti.

2 It must be remembered that this figure includes

most commonly checkered. Those most valuable are of pure silk and cotton mixed, from Málda, and usually here called *atlas*.[1] Then come those made of *tasar*[2] silk and cotton, which are called *gangam* or *gingam*, and are made in the country between the Ganges and Ghaghra. The coarsest petticoats are made of cotton entirely in the same part of the country, and have various hard names according to their pattern. The longer wrapper (*dhoti*) worn with the petticoat is always of cotton, and of various fineness according to the rank of the wearer. The finer ones are always bleached; and both fine and coarse are sometimes dyed, especially at marriages. Widows of pure birth are not allowed to use the petticoat; but the widows of low castes, who are in the expectation of becoming concubines, continue to use this indulgence. Those who use the coarse petticoat are in better circumstances than those who use the wrapper alone; so that it seems to have been chiefly the want of means that has preserved the original Hindu dress among the women. The female wrapper, when of full size, is here called *dhoti*, which term in Bihár and Bengal is confined to the male dress, while the female wrapper of full size is there called sárhi. Many however cannot afford this, and must use not only a small wrapper (*khilua*), but that composed of several pieces sewed together, which is an abomination with the Hindús. So that every woman of rank, when she eats, cooks or prays, must lay aside her petticoat and retain only the wrapper made without the use of scissors or needle.

And male

"The men also have chiefly preserved the Hindu dress from want of means to purchase the Muhammadan; for every one who can possibly procure a full dress (*jora*) by begging or borrowing uses it at marriages. The number who can afford to appear in this dress at visits of ceremony (*darbár*) is however very small, and very few can afford shawls. Many in visits adopt the more common Muhammadan dress (*Hindústáni posh*), but in ordinary almost every one uses the old Hindu fashion of a wrapper and turban, with a small mantle for the cold season. Even those Hindús who cannot afford the wrapper of a full size use the turban, although many have it of a pitiful size. But it must be observed that some old tribes, such as the Musahar, do not use this part of dress, which here, however, is more general than in any part that I have seen, even the pandits and men dedicated to religion wearing it; while in most parts they either go bareheaded or use a cap with flaps coming over their ears, such as we see in the old sculptures of Egyptian priests. The turban I have no doubt is of Persian origin.[3] The Muslims at home use a small conical cap, and some of the scribes, who have studied Persian, are beginning to imitate them in this economy.

Quilts and Blankets.

"In the cold season all who can afford it have quilts which they wrap round them, night and day, when cold. Those who are easy use quilts of chints (*rezái*) or of coloured cotton cloth (*liháf*). Those who are poorer use quilts which when new are white (*sufedi*) but are never washed. Those who cannot procure such quilts use those made of rags (*gudri*). But such are chiefly used by the low castes, who also use blankets; while those of pure birth, who cannot procure rezáis or sufedis, use only a single (*chádar*) or double sheet (*gilaf, khol*, or *dohar*). They use blankets for bedding, but never as a covering. The low castes, who use the blanket, always (?) have a sheet under it. In cold weather the women use little more covering than in the hot; the greater quantity of fat, with which women are provided, rendering them less susceptible of cold than

1 Generally translated *atlas*. The custom of mixing silk and cotton may perhaps have been introduced by the Muslims', for their prophet forbade his followers to pray in pure silk. Hence a mixture of silk and cotton is sometimes called *mushru*, or "the lawful." 2 The *tasar* or *koa* (*Anthræa Paphia*) is a kind of wild silkworm found in the forests of these provinces and elsewhere. 3 So its name, a corruption of *tarra band*, would seem to imply. The first part of this compound, *tarra*, means the brocad or fringed end of a turban cloth. Though originally Arabic, the word became naturalized in Persia.

men are. On the whole, the clothing here is fully as coarse and rather more scanty than in Bihár and Sháhabad. But I do not think that it is quite so dirty, a great many having their linen bleached and cleaned by the washermen.

Shoes and ornaments.

"Most of the men and of the Muhammadan women wear shoes; but very few of the low Hindu women use sandals. This, however, seems to be more from economy than aversion; as the women of the chief families, who can afford to live idle and in luxury, use the gaudy slippers made after the Patna fashion. Ornaments of lac are confined to the women of the tribes called Chamár, Dom, and Dusádh, in the very dregs of impurity. The numerous tribe of Ahirs use the base metals, brass, bell metal, and tin. The other tribes wear, almost all, ornaments of glass, with some of the metals according to their rank and circumstances. Some tribes of Rájputs never use the base metals, although even the Brábmans use them on their legs and arms. By far the greater part of the women have at least a ring of gold in their nose, and perhaps 200 families have their women fully bedecked with the precious metals. Four or five families have coral, pearls, and diamonds. The ornaments of glass are however considered the proper ones to women of rank while in the prime of youth and beauty. And here it is these alone that widows are compelled to lay aside.

Anointing, painting and tattooing.

"Men very seldom anoint themselves with oil except at marriages and as a remedy for disease. The women more or less frequently, according to their station, anoint their heads with oil and paint their foreheads with red lead (*sendúr*). This even by young beauties is seldom done oftener than twice a week, and by old ladies it is practised seldomer. A bit of coloured glass is pasted between the eyes at the same time, and is not disturbed by washing until the next day of ornaments. Their heads of course cannot be washed in the intervals. The washing of their forehead at any time is considered very disgraceful, and the alleging such an action considered a term of great reproach. For widows of rank are not allowed to paint, and the washing off the paint is considered an expression of a desire for the husband's death.[1] Virgins are not allowed to paint; it would be considered too glaring a declaration of their desire to attract the notice of men. The eyes of bridegrooms are blackened; but no other males are guilty of this affectation after the age of infancy. For the women, when they blacken their own eyes (which is only done occasionally), apply some to those of their children. Most of the women are more or less tattooed, although the operation is by no means considered indispensable; and men of rank have no scruples in drinking from the hand of a nymph whose skin is without spot. The lower women, however, take a great deal of pains in adorning their skins with various figures.

Beds and bedding.

"It is usual amongst the natives of India to cover themselves day and night with the same clothing. At night the turban and such ornaments as would incommode are laid aside; but no other material change takes place. The bedding therefore consists of what is intended to enable them to lie easily. Those who have the best kind of bedsteads, made by a carpenter, all the parts of which have received some degree of polish, have usually a bad mattrass and some pillows covered with a sheet. Curtains are never used by the natives of this district, although several Bengalis have shown them the example. All the other bedsteads are of the rude kind called *khatiyas*, which are mere rude sticks tied together, with a bottom of coarse ropes interwoven to support the bedding. This in some cases consists of a blanket and sheet, or of a carpet or rug. In other cases the bedding is a coarse mat or some straw. Many however cannot afford these luxuries, and sleep on the ground; spreading on this a coarse mat of *kúsa* or *gándurí*[2] under which in winter

1 Buchanan might have added that in some castes the bridegroom himself paints the parting (*máng*) of his bride's hair. Hence perhaps the idea that in washing the paint off the wife wishes for her husband's death.

2 Fragrant grasses.

is spread some straw Religious mendicants are not allowed the use of bedsteads; but use good bedding, that is blankets or carpets. And many old infirm persons prefer the ground, as giving them less trouble."

Food.

Their beds and their cooking utensils are as a rule the only furniture which the people possess. Nothing need therefore prevent us from passing to their last and most important necessary of life—that is food The unpecunious classes confine their diet chiefly to parched wheat (*charbán*), the porridge (*sattu*) of various grains, peas, barley, lentils-pottage (*masúr-dál*), the *sáwán* and *kákun* millets, coarse rice and mahua berries. When food is cheap, writes one of the tahsíldárs, a poor man can live on half an anna a day, but the amount of salt and oil which he can consume for that sum must be lamentably small. His richer neighbours eat the finer rices, the *arhar* and *másh* pulses, wheat, potatoes and other vegetables, curds, fish, and in some cases flesh. Their food is, moreover, flavoured with clarified butter (*ghí*), salt, and sometimes with turmeric, capsicum or other spices.

Grains.

It will be seen then that the staple diet is as usual grain. According to Buchanan's calculations, the daily weight of rice or meal consumed by a member of the luxurious classes would be 1¾lb; and by a labourer, 2lb It is not mentioned whether the term grain includes the usual allowance of pulse; but in any case the amount seems overstated.[1] Rice is eaten either boiled (*bhát*) or parched (*lárwa and chúra*). According to the manner in which it is ground, wheat yields three kinds of flour or meal, *átá, síjí*, and *maida*. From these are made the unleavened bannock (*chapáti*) of the country and divers kinds of cakes, biscuits, and sweetmeats. Thus, a cake made with wheat-flour and clarified butter is called *párí; with the former and milk, shírmál; and with flour, butter, and milk, bákarkhání*. The half-ripe grain is parched into charban, elsewhere known as *chabena*. Parched or parboiled barley is called *arlárwa*. Barley-water (*ashyan*) is prepared for medicinal purposes by twice boiling the grain, kneading it, and straining therefrom the liquor. The latter is before drinking sugared. The peas of the gram vetch are ground into *besan*, while its leaves and pods (*dál*) *are sold as vegetables*. *Vegetables themselves are* generally eaten in the form of curry. In such messes a good many onions are used by Muslims, and a good deal of garlic by low Hindús.

Vegetables.

The quantity of meat consumed is very small. Inferior goat's-flesh and mutton is eaten by Musalmáns and the meaner Hindu castes. Meat offered in sacrifice seems sometimes

Flesh and fish.

[1] See Gazetteer, V., 800, where the average daily consumption of a labourer is shown to be about 23 oz. of grain + 4 of pulse; and *Eastern India*, II., 424.

considered lawful food for Hindus of a higher order; and even Rájputs eat hares and venison slaughtered in the chase. But the flesh chiefly devoured is that of the pigs sacrificed by the outcaste tribes, Chamárs, Doms, Khatíks, and others. Except, perhaps, at Basti or Menhdáwal, no butcher would find a trade. It has been already noted that almost all classes, except those prevented by religious vows, eat fish.

Milk, curds, clarified butter, and oil.

Milk is a far scarcer article of diet than might be expected from the multitude of cattle. This fact is partly due to an unwillingness to deprive the calves of their drink. From the curds here used the butter has been already extracted; but curds are the regular food of the richer classes only. Ghí or clarified butter is an important element in both the daily fare of the rich and the rarely occurring feasts of the poor. The oils employed in the cookery are the mustard, the linseed, the sesamum, and the mahua. The amount of oil consumed daily by a family of ten persons varies, according to their means, from 10 to 1·36 ozs. avoirdupois. But this estimate, which is furnished by Buchanan, includes the small quantity burnt in what the poverty of the English language compels us to call their lamps (*chirágh*). The fragrant oil of sesamum is an ingredient in *laddu*, *tilwa*, *reori*, and other sweetmeats.

Sugar and salt.

Except by the wealthy sweetmeats are seldom eaten. Sugar is most often tasted in its earliest stage of refinement, in the coarse treacly form known as *gúr* or compost. The weight of salt consumed by a family of ten persons ranges, according to the authority last quoted, from 2·15 to 9·8 ozs. daily. But the amount must of course vary with the manner in which salt duties are levied. In Buchanan's day the salt here eaten paid no duty save the transit-tolls of the Oudh Government. Spirits and toddy are copiously drunk, even by classes who profess not to drink them. Tobacco is not only smoked but taken in the form of snuff and chewed. Four pipes (*huqqa*) of mixed tobacco and *gur* sugar are considered a fair daily allowance for a smoker. In the practice of chewing, whether the quid be tobacco or betel-leaf, the men are assisted by the women.

Food produce of the district.

The total weight of food-grain produced in the district is by Mr. Buck fixed at 390,000 tons.[1] Allowing the population a diet of 18 ounces per head, he reckons that 282,000 tons are consumed in the district itself. If, then, these figures be correct, there remains for export a balance of 108,000 tons.

[1] *Answers to Chap. I. of the Famine Commission's Questions*, 1878.

Popular customs.

From the food of the people to their customs. The *panchâyat*, the council which serves as both court of honour and trades-union committee, is as common here as elsewhere. But little need be added to the remarks already made on this institution in other district notices.[1] Amongst the Brâhmans, the Rájputs, and the classes who ape their habits it is, as already said, unknown. It is the jury of the low Hindu castes and of the low Muslim tribes who have not yet discarded the Hindu habits of their forefathers. The following list is not exhaustive, but at least shows with what classes the panchâyat is most popular :—Arakhs, Baniyas of diverse races, Baráis, Barhaís, Páris, Beldárs, Bhárs, Bharbhunjas, Bháts, Bhatúras, Chamárs, Dafális or drummers, Darzis, Dhárhis, Dhobis, Dhunías, Gararias, Hajjáms, Halálkhors, Halwáis, Juláhas, Kahárs, Kalwárs, Khatíks, Khewats, Khairwárs, Kumhárs, Kunjras, Lodhas, Lohárs, Lunias or Nunias, Mális, Mallâhs, Maimárs, Pásis, Sunárs, Telis, Thatheras, and Turhas. When any one belonging to any of these castes transgresses the rules of the tribe or trade, pilfers, or breaks the VIIth commandment, he is summoned and tried by an assembly of the brotherhood. A conviction discastes him; but honour and caste may be regained by payment of a fine (*táwán*), by a dinner given to the brotherhood, by hearing read the Bhágavat Gíta, by going on a pilgrimage, or by bathing in a holy river. The president or *chaudhari* of the panchâyat is elected by the members of the caste. He is, to some extent, a censor, seeking and receiving reports on the trespasses of his brethren. As an ensign of his office, he wears a peculiar turban. Amongst certain trades, or trades which are also castes, there exist hereditary chaudharis. But these are masters of a guild rather than presidents of a judicial council. Thus, the Bakkáls, carters, and Kahárs of different towns have foremen, with whom Government deals in making commissariat or transport arrangements. For their trouble they receive a commission on the earnings or sales of the trade. But though, as a matter of convenience, Government makes use of these chaudharis, it has long withdrawn from all interference in their appointment.

Marriage customs.

Panchâyats or their foremen are sometimes concerned in the morganatic re-marriage (*sagái*) of widows or discarded[2] wives. Though the re-marriage of Hindu widows was legalized by Act XV. of 1856, the upper castes have never countenanced the practice. But by the low tribes who adopt panchâyats such second unions are

[1] See Gazetteer, IV., 285-87 (Etáwa); V., 50-81 (Budáun); *supra* p. 77 (Cawnpore); and *supra* 367 (Gorakhpur). [2] The word "discarded" has been preferred to the word "divorced" because divorce is unrecognized by Hindu law, and except for persons professing Christianity, by the legislature. But there is no doubt that divorces, under whatever name may be preferred, are decreed by the panchâyats of the lower castes.

fully recognised. They need be called morganatic only because the Hindu law, the customs of the upper castes as explained by themselves, forbids widows to re-marry. In Buchanan's time the children of these despised alliances inherited six-sixteenths of their father's property; and a proportion of ten-sixteenths was considered quite sufficient to show the slight superiority possessed by the offspring of the regular marriage. Nor is it to the re-marriage of women alone that Hindús of the higher classes are opposed. In most of these castes it is neither usual nor respectable for a man to take a second wife if he has had male issue by the first. But "some rich men," writes Buchanan, "indulge themselves; nor is any punishment or atonement thought necessary. The two wives, indeed, in general take care that the sufferings of the man should be adequate to his fault." Unmarried women, he adds, or widows who have not remarried, lose caste by having children. And "although the Hindu law prohibits the capital punishment of women, the custom, from time immemorial until the British Government, permitted the near relations to put to death any female that disgraced them." If a girl be not married before she is physically nubile, it is deemed to disgrace the relations; and the wedding is therefore a mere betrothal. Nuptials take place chiefly in the beginning of the summer, when the harvesting of the crops has left the people free for such festivities. In the cookery of marriage feasts milk is perhaps the principal element; and it is urged as an objection against winter weddings that in the cold weather milk is hard to procure. An eldest son cannot be married in the month of Jeth (May-June), and it may be added that he cannot marry an eldest daughter.

Wedding expenses are as usual heavy, but funeral expenses are light.

Funerals.

Except at the last rites of rájas and other celebrities, the reading of a funeral service is rare. Unless the family be rich, it seldom cares to reduce its corpses to ashes. After more or less singeing the body is committed to some river. According as the rank of the mourners is high or low, the mourning lasts from 10 to 30 days; and for at least the former period the family of the deceased is considered unclean. During the ten days of sorrow a pitcher may often be observed hanging from some sacred tree in the neighbourhood of the dead man's house. This contains water, and sometimes other *viaticum*, for his soul's journey. A small saucer bearing a lighted wick is occasionally placed in the same umbrageous position. This is intended to help the poor ghost along the dark road to Hades (*Jampuri*); and the ceremony of its suspension is called the lamp-giving (*dipdán*). While the mourning lasts ten votive rice-balls (*pinda*) are thrown

into the river which received the corpse or its ashes. When that mourning is over an offering is made to the funeral priests (Mahábráhman, Mahápátra), and the obsequies known as *srádáh* are performed. If the mourners can afford it, they give a cow to the Bráhmans. If they be poor they give four annas, which the fiction of the occasion deems the price of a cow.[1] The commemoration (*tithi, sapindi-srádáh*) of deceased parents and grand-parents is observed yearly. On these occasions rice-balls are again offered. The funeral priests are a degraded class who must not be confused with true Bráhmans. A sneering phraseology sometimes styles them crow (Karathaha) Bráhmans, because like crows they flock round the carcass. But though their association with corpses keeps them in almost perpetual uncleanliness, their nominal status is high. In days of Hindu rule they were exempt from capital punishment; and Hindu sacerdotalism affects to regard them as greater than rájas.

Religion. Christianity and Muhammadanism.

The religion of the people is a subject on which at the first glance nothing would seem left to be said. Its main features are those already noticed in accounts of other districts. Christianity has as yet proved little more than an exotic. A handful of British inhabitants represents the Church of England; while a few Native Christians of the usual unenquiring type pass their lives under the paternal rule of the Church Mission.[2] How sluggish the zeal of their class may perhaps be proved by the fact that it has never yet produced a fresh sect. Nor, in Basti, is the zeal of Islám much livelier. The fire of early Muslim conquest had burnt low before the Muslims invaded this district Their temporal hold on Basti was never strong enough to impress the country strongly with their spiritual character. But the remote tract across the Ghágra was not altogether unstirred by the fanatical thrill of the Wahhábi revival. In tappa Ujiár of parganah Maghar, the earliest stronghold of the Muhammadans, lies a block of villages belonging to Muhammadan converts from Hinduism. For their rebellion in 1858, members of this community forfeited to Government land assessed with a revenue of Rs. 2,378 yearly; and in the midst of their little Islám, by one of their brotherhood, was about the same time founded a school of distinctly Wahhábi character. This seminary at Karrhi may be small; but its reputation is apparently wide. The frequent visits which it received from wandering Musalmán foreigners led, in 1880, to a visit from the magistrate; who, amongst its 18 pupils, found students from Bettiah, Nepal, Balrámpur,

[1] Buchanan says that these 4 annas "are called" the price of a cow. But may he not have mistaken *gandáh* for *gau ka-dám*? [2] Some 30 Native Christians inhabit the Nayá Bázár suburb of Basti. But these, writes Mr. Powlett, are "temporarily resident only; being without exception employés of the Mission."

and Faizabad. For the blessings of gratuitous board, lodging, and instruction these pupils are indebted to the surrounding landlords, who support the school by the willing and regular contribution of one ser in every maund's weight of garnered grain. In a notice of this kind literary perspective cannot be sacrificed by devoting any further space to the minor religions. But, as already shown by census statistics, an overwhelming majority of the inhabitants are Hindus. And of these Hindús much remains to be written.

Hinduism. Vishnu and his incarnations.

The Hindu of Basti is not bigoted, and readily reveres any god that is made with hands. But as might be expected in the neighbourhood of Ajudhya, Ráma and his wife Síta are the principal objects of worship. Just as Ráma was Vishnu incarnate in the Solar race, so was Krishna Ráma incarnate in the Lunar.[1] But the Lunar race is not strongly represented in Basti. Krishna is little worshipped and his wife Rádha less. Vishnu himself, that preserving deity of whom Ráma and Krishna were mere emanations, has many votaries; but they belong chiefly to the Rámánandi sect, described once for all in the Etáwa notice. The idols which represent this god are as a rule named Vasudev or Chatarbhuj; and he is adored also under the form of an ammonite (*sáligrám*). Such fossils are common enough on the banks of the Great Gandak or Sáligrámi, just before its entry into Gorakhpur; and to reach Basti they have therefore not far to travel.

Shiva.

But though Vishnu as Ráma has the largest number of adorers, Shiva is the god of the upper castes. It is from Bráhmans, Rájputs, and other wearers of the sacred thread that the destroying deity receives most propitiation. These classes are supposed to be instructed in the meaning of two mysterious texts, which seem, however, to have had no original connection with Shiva. The first is the Gáyatri, the most holy verse of the Vedas.[2] On assuming the sacred thread the youth may learn it from any who can teach him; but by most it is soon forgotten. The second text, from the Tantras, can be taught only by the person adopted as priestly director. It is therefore called the Gurumukhi;[3] and when a director is appointed he is vulgarly said to blow into his disciple's ear. As, once appointed, he often proves troublesome, many prefer to postpone learning the Gurumukhi until well advanced in years. The director is often an Atíth, a member that is of the sect which makes the phallic emblem (*linga*) of Shiva its special charge. Without knowing much of his writings, this class professes to follow the

[1] It has not been forgotten that Krishna is sometimes given, on his father's sides, a solar pedigree; but it is as member of a lunar dynasty, the Jádons of Mathura, that he is chiefly celebrated. [2] Translated by Colebrooke: "Let us meditate the adorable light of the Divine Ruler; may it guide our intellects." [3] From *guru*, a priestly director, and *mukh*, a mouth.

doctrine of a sage named Shankara. The worship of Shiva's consort or *shakti* is said to have been introduced after the introduction of British rule. Her names of Devi and Bhawáni were already known; but her sudden popularity was due to the rumour that she was the god whose favour had raised the English to power.[1] Of her son Ganesha there are many idols; but except when perched over a door, he appears as a mere attendant on his father Shiva.

Village gods.

The village gods or demons (*grámyadevata*), here called Dih or Dihwár,[2] are perhaps as extensively worshipped as any of those already mentioned. But their worship is almost always subsidiary to that of some greater deity. Few put their trust in the village gods alone. Almost every old village can show, on the mound beneath some shady tree, the shrine or *sthán* of one of these divinities. It is said that they were once anonymous; but at the present day it is the fashion to name them after some god or some ancient local hero. Their priests are mostly of mean caste, and as often as not Chamárs or Dosádhs. From these ignoble servants the village-gods receive, at harvest-home, the swine and spirits purchased by the contributions of the villagers. But when the shrine is sacred to a great hero, the priest is often a member of that hero's caste. When it is named after some god who could not with decency receive a public offering of pork, the low-born priest performs the oblation in the privacy of his own hut. From the fact that they are tended chiefly by men of aboriginal race, it may be inferred that the Dihwárs are a survival of the days when the demonolatry of the Mlechhas had not yet yielded to the purer Bráhmanism of the early Aryans. Members of the higher castes still avoid the Dihwár; and when the fear of some ghastly epidemic has driven them to his shrine, ascribe the act to the solicitations of their women. In Bengal and southern India the Bráhmans are still said to hold his worship impious. Here, however, no actual objections are raised to his propitiation. At marriages the Bráhman himself sends, through that god's own priest, an offering to the village god. But the wily Bráhman has for many decades been supplanting the old Dihwárs with village-gods of his own creation, with "ghosts vastly more powerful and mischievous than those of the low fellows who had hitherto enjoyed the spoil" These modern deities are called Bráhma Devatas, and are provided with hereditary Bráhman priests. For the lumps of clay which represented the Dihwárs have been substituted the images of popular divinities.

[1] *Eastern India*, II., 477. [2] The term Dihwár is more properly applied to the mounds sacred to these gods than to the gods themselves.

Instead of the swine and the spirits, of the rough statuettes of elephants and horses, are offered burnt sacrifices of coarse sugar and clarified butter.

Religious festivals. The Holi

The principal religious festivals are the Holi, the Nágpanchami, the Janamashtami, the Nandashtami, the Diwáli, and the Dasahra. The first falls on the full moon of Phálgun (February-March), when sacrifices of the kind last mentioned are offered to all the gods, with a view of their saving the people from the malevolent demon Dhundha. But for at least 15 days before, and often for eight days after, is held a kind of carnival. Obscene and abusive songs are sung by all; but the rich sometimes hire the singers. Women assemble together in houses, and are said to defile their lips with even greater indecencies than the men. For the former it is the festival of the Bona Dea; for the latter, the Saturnalia. Even sacred names come in for their share of abuse; and in order to vex his followers, the orthodox vilify Kabír. But the principal feature of the Holi is the red dye or powder with which, on the forenoon succeeding the great sacrifice, the people squirt or pelt one another. For weeks afterwards traces of the romp may be noticed on the garments of even those who claim a respectable position. At the close of the festival each prays to his favourite god; while the wealthier householders give a feast to their family and servants.

and others.

The Nágpanchami, or "fifth of the serpents," is the fifth of the bright half of Sáwan (July-August). It is probably a relic of snake-worship. Having bathed in the morning, the head of the family paints on the wall of his sleeping-room two rude figures of serpents, makes offerings to Bráhmans, and feasts his household. The Janamashtami, or "eighth of the nativity," is a sort of Hindu Christmas, commemorating the birth of Krishna. The feast falls on the eighth of the dark half of Bhádon (August-September). In the same month, but on the eighth of the bright half, occurs the Nandashtami or Dadhikhand. This derives its first name from Nanda, the adoptive father of Krishna, who is said to have founded the festival; but that festival would appear to commemorate the destruction of certain demons (*rákshasa*) by the goddess Devi. The people fast, burn lights before the images of Krishna or of Ráma, and make offerings. After this many take a good meal; and the night is passed in singing and music. On the following morning the roads resound with drumming, shouts, and the applause which rewards some vigorous dancing; while the throng is besprinkled with mixed water, curds, and turmeric. The Diwáli is the birthday of Lakshmi, the wife of Vishnu and the goddess of wealth. It falls on the new moon of Kárttik (October-November), and is chiefly remarkable for the illuminations which brighten the streets at night. The agency

employed is simple. Nothing is required save a host of small wicks in small earthen saucers of oil. But the effect, when every storey sparkles with its rows of wee flame, is surprisingly fair; nor is the smell, when a thousand lights expire, less surprisingly foul. To the agriculturist the Diwáli is a sort of settling-day, on which he must pay back the loans borrowed for his autumn cultivation The Dasahra, which occurs in the preceding month (Áswin, Kuár, September-October) on the tenth of the bright half, celebrates the victory of Ráma over Rávana, the giant king of Ceylon. Its eve, the ninth of the bright half, is known as the Rámlíla; and commemorates the exile and other events which preceded Rámá's accession. It should be noted that there is an earlier Dasahra, the tenth of the bright half of Jeth (May-June). Another festival connected with Ráma is his birthday, the Rámnauami, or ninth of the bright half of Chait (March-April).

Sects.

Such are some of the features which most strongly mark the face of popular Hinduism. But amongst the Hindús there exist sects which, however degenerate, vaunt the guidance of a more refined and refining doctrine. There are others whose professed scorn for worldly pleasures leads them to set at defiance not only the comforts but also the decencies of life. The Rámánandis, Kabírpanthis, Sikhs, Jains, Sádhs, Jogis, Bairágis, and Saniásis have found description in other notices.[1] It remains to devote some brief space to the Atíths, Rádháballabhís, and Aghorpanthis.

Atíths.

The Atíths or Atíts are Shaivas who derive their name from the Sanskrit *Atíta*, "passed away," or "freed from worldly cares and feelings." They are nominally a sub-division of the Dasnámis, who are again a branch of the ascetic order known as Dandi. It should be explained that the Dandis or wand-bearers are the only legitimate modern representatives of the fourth or mendicant stage of life prescribed by Manu for all Bráhmans. Those Dandis who follow the precepts of Shankara or Shankaráchárya are divided into ten branches, and therefore called Dasnámi or ten-named. But of these ten branches only three and a half maintain the purity deemed needful for true Dandis; and the backsliding majority, the Vánas, Aranyas, Puris, Párvatis, Giris, Ságaras, and part of the Bháratis, are styled Atíths. How the Atíths have lost their original sanctity is perhaps shown by the fact that they often lead luxurious family lives. They abstain no doubt from trade, and they affect the character of the religious sage. But

1 For Rámánandis or Rámávats, see Gazr, IV, 290-92, for Kabírpanthis and Sikhs or Nánakshálus, *ibid*, 562-65; for Jains, Gazr., III, 497-99; for Sádhs or Satyanámis, *supra* 73-74; for Jogis, Bairágis and Saniásis, Gazr, V, 591-92.

such behaviour cannot conceal the blot of their departure from the rugged paths of celibacy and asceticism. The few who remain truly celibate are deemed sure of re-absorption into the divine essence, and are therefore called Nirvání; but the ordinary unmarried Atíth is too often suspected of sensual indulgence. All places occupied by Atíths, whether married or bachelor, are called monasteries (*math*); and if inhabited by a prior (*mahant*) of the order, receive also the name of thrones (*gadi*). To the Atíths belong almost all the temples of Shiva and some of those sacred to his consort. Each temple lies within the jurisdiction of some prior, who appoints its priest (*pujári*). Such priests, and the heads of inferior houses, are chosen from the band of pupils (*chela*) attached to each prior. As pupils they often pass their lives in pilgrimage; and when once beneficed, they are supposed to send the prior all profits not required for their own subsistence. Before death the prior appoints one of his past or present pupils to succeed him, and the installation of the new chief is solemnized by the priors of neighbouring houses. The Atíths are in general quite illiterate. Their ranks are, according to Buchanan, recruited chiefly from amongst the Rájputs and the lower castes. Few Bráhmans or Baniyas join them.[1]

Rádhábballabhís.

It has been mentioned that Krishna and Rádha have few votaries; but amongst that select few must be reckoned the Rádhá-ballabhis. These are of course Vaishnavas. They worship Krishna as lord or lover of Rádha (*Rádhávallabha*); but though professedly adorers of the husband, they show the wife or mistress a degree of preference which throws her better half into the shade The Hindu religion, like most others, feels the need of some woman to worship. Yet the cultus of Rádha is a most undoubted innovation. The Rádha of the *Mahabhárata* is a very different personage, the wife of Duryodhan's charioteer. Not even in the *Bhágavat* is any Rádha specially mentioned amongst the fair cowherdesses with whom Krishna amused himself at Brindában. The chief authority for this Rádha's pretensions is the comparatively modern Purána known as the *Brahma-Vaivartta*. It tells us that in the beginning the Primæval Being cleft himself in twain. His right half became Krishna, his left Rádha; and by their reunion was begotten the universe. With Krishna Rádha continued to dwell in Goloka, the heaven of Vishnu. Here she gave origin to the Gopís, divine cowherdesses; while from her husband's person were in like manner produced their male equivalents, the Gopas. But from the heavens of the Hindús conjugal infidelity is not excluded. Having had

[1] *Eastern India*, II., 483-84; Wilson's *Essays on the Religion of the Hindús*, I., 204.

on one occasion ample cause to resent Krishna's conduct, Rádha shut him out of her palace. The Gopa Sudáma, the confidential friend of her husband, protested. For his audacity he was cursed, and doomed to appear on earth as the demon Shankhachuda. But he retaliated with an imprecation whose equal power brought Rádha from heaven, to be born in the house of a Brindában Vaisya. About the same time Krishna made his worldly appearance; and in the fulness of years the two were married. But the curse of Sudáma had not yet exhausted its venom; and from Krishna's adolescence to the close of his earthly career his wife was severed from him. They were re-united only after he had followed her back to the heavenly Goloka.

The veneration of the Rádháballabhís for their goddess is much the same as that which, in the Purána just mentioned, is expressed by the god Ganesha. "Mother of the universe," he cries, "thou art the great goddess, the parent of all wealth, and of the Vedas. The wise ascetic who first pronounces thy name, and next that of Krishna, goes to the latter's heaven; but he who reverses this order sins the sin of slaying a Bráhman. The fool who reviles Rádhika shall suffer pain and sorrow in life; shall hereafter be doomed to hell, as long as sun and moon endure." Like most abuse, the last sentence is perhaps a confession of weakness. The Rádháballabhís are perfectly aware that the weight of priestly authority is against them. Bráhman orthodoxy and Bráhman pride of race scorn the idea that Krishna the knightly Kshatriya, Krishna the descendant and the kinsman of Bráhmans, should have married the daughter of a Súdra or even a Vaisya cowherd. That she was Krishna's paramour is not indeed denied; but the admission is of course even more insulting than the denial. Though by their own showing Rádha was on earth no more than a Vaisya, the Rádhaballabhís are aristocratic. They admit to their order none save Bráhmans and Rájputs. But though a few pandits enter that order as directors, the Bráhmans as a rule avoid it. The sages of the Rádhaballabhís are mostly Rájputs who have forsworn the world and women, who live in places called arenas (*akhára*); and themselves bear the generic names of Bairági and Vaishnava.[1]

Aghorpanthís.

If the Atíths represent the ascetic, and the Rádhaballabhís the feminine side of the Hindu religion, the Aghoris or Aghorpanthis display that religion in its most revolting form. Their original worship seems to have been the propitiation of Devi with human victims. In imitation of the goddess's grisly aspect, her votary made himself as hideous as possible. His wand was a staff set with bones; his

[1] Wilson, I., 173-77; Buchanan, II., 487-88.

drinking-cup the upper half of a skull. Though indifference to worldly objects was the keynote of his creed, he showed *no reluctance against cheering* himself with animal food and intoxicating drinks. The regular worship of the sect has of course been long suppressed; but a few disgusting wretches still extort arms by the practice of what they are pleased to call its rites. They eat and drink everything, down to ordure and carrion. With the former they smear their bodies or pelt people who refuse to grant their demands. They inflict gashes on their limbs, that the crime of blood may rest on the head of the recusant. Nor are these the only repulsive devices by which they draw cash from the always credulous and often timid Hindu. "One of them at Gorakhpur," writes Buchanan, "shocked the people so much that they complained to Mr. Ahmuty, then judge, who drove him out as a nuisance." In the present days a magistrate would probably apply to an Aghori those sections of the Criminal Procedure Code which relate to vagabonds. And it is perhaps the fear of such treatment which prevents the sect from practising its rites under the eye of the police. But in Buchanan's day its chief, who lived at Benares, gave instruction to many respectable persons including Bráhmans and Rájputs; while in this district the principal landholders had "a strong hankering after" its doctrine. *Derived as it was from the propitiation of Devi, that doctrine is of course Shaiva.*[1]

Literature and language.

A Bánsi divine informed the writer last quoted that the highest known science was Vedic theology. On this and its attendant studies, grammar, mythology, astrology and law, he mentioned many works. But these were almost all composed in Sanskrit; and it may be doubted whether, of the few Sanskrit scholars in this district, half a dozen ever read them. Who wrote them is often uncertain, but it is at least certain that none of them was written in Basti. The poems most popular with the learned classes were the Rámáyana of Válmiki, the Raghu and Kumár of Kálidása, and the Naishád of Shri Harsha. Of two works on prosody, one was written in a language called Sarpabhásha, or the dragon's tongue. This, a gibberish corruption of Sanskrit, was supposed to be spoken in hell; but it had been learnt, perhaps with a view to future use, by several industriously idle *savants*. The book which is perhaps most favoured of most readers is the Hindi translation of the Rámáyana by Tulsídás. But Basti has not, and never had, any literature of its own. Not even a newspaper is published.

On the Bhojpuri patois spoken by the bulk of the people much has been said above.[2] Specimens already given have shown *how much its declensions* and conjugations differ from those of book Urdu and book Hindi. But in the

[1] Wilson, I., 238-31; Buchanan, II., 492-93. [2] Pp. 472-73.

matter of vocabulary the difference is equally striking For *yih*, this, we have *itthu* or *hai;* for *wuh*, that, *otthu* or *hau*. Instead of *má*, mother, a peasant will say *matári;* he will call his daughter not *larki*, a girl, but *larkani* His wife is styled *mihrárn*, not *joru ;* and similarly, with regard to his wife, he is not *shauhar*, a husband, but *mansiddhu*. This patois is not confined to the peasantry. It, or something like it, is spoken by women of all ranks; and is therefore spoken in their homes by even educated men. In the India of to-day, as in the Italy of Cicero, the dialect of ladies is not always that used in public by their sons. The public language of gentlemen is Urdu.

Education.

The educational conditions of 1835 and 1847 have been noted in the account of Gorakhpur, which then included this district. Public instruction is now directed by a local committee, whereof the magistrate-collector is president and one of his assistants secretary. Supervision on behalf of the educational department is effected by the school inspector of the Benares circle. And the statistics for all classes of schools were in 1877-78.—

Class of school.	Number of schools.	Number of scholars			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
		Hindús.	Muslims.	Others.				
						Rs.	Rs.	Rs.
GOVERNMENT, Tahsíli	5	369	38	...	369·7	5	1,742	1,878
GOVERNMENT, Halkabandi ...	133	1,039	369	...	3,919·	3·5	13,970	13,976
GOVERNMENT, Girls	3	57	36	..	81·	4·7	384	384
AIDED BY GOVERNMENT—Boys ...	2	184	10	3	120·	17·25	975	2 071
UNAIDED—Indigenous ... ,,	86	364	181	...	515·	5 3	300	2,941
Total ...	229	4,963	631	3	5,034·7	1·21	17,377	21,250

The absence of a *zila* or district school will at once be noticed. Did one exist, it would probably belong to the middle class, which gives secondary instruction in English. But the small demand for such instruction is already satisfied by the two aided institutions, the "middle" of the Church Mission and another Anglo-vernacular school. The district lacks also the educational establishments known as parganah, municipal, aided girls, and unaided missionary.

The tahsíli schools are at Menhdáwal, Bánsi, Basti, Haraia, and Bhánpur. They teach boys up to the standard of the middle class vernacular examination.

The result of that examination (1877-78) was to show that of these schools all save one were efficient; while three had improved since the preceding year. The halkabandi or village schools teach rural children reading, writing, arithmetic and other elementary learning. Of these 34 only were classed as efficient and 76 as improved, the remainder being stationary or retrograde. The experiment of levying fees from non-agricultural children, which had been unsuccessfully tried in three schools, was abandoned. The Government girls, whose curriculum is much the same as that of the halkabandi schools, are at Bánsi, Old Basti, and the adjacent Nayá Bázár Female education is as yet in the experimental stage; and owing to want of funds, or native apathy, or both, the experiment has as yet met with little success. Of indigenous schools little is known except that they are usually short-lived, and that their discipline is too lax to admit of much progress in those "three R's." which are their only useful teaching. How small an area education has hitherto covered may be judged from the returns of the 1872 census. The sexes, ages, and creeds of the few persons then able to read and write may be summarized thus:— Hindu males, 4,623, and females, 29; Musalmán males, 457, and females, 6; Christian males, 4; total of all classes, 5,119, or ·342 per cent. of the district population. But these figures are confessedly imperfect, and most so in the case of females. The forms distributed to census enumerators contained no column for women; and women were often, therefore, excluded from the reckoning. The reluctance of the educated classes to supply information concerning their womankind is well known.

Post-office.

Between 1872 and the present time, if we may judge from postal statistics, education has increased but little. The receipts of the post-office have not been markedly augmented by any augmentation in the number of those who can read or write letters. The following table shows both income and expenditure for two years:—

Years.	Miscellaneous, savings, fines.	Deposits, guarantee fund, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent, salaries, &c	Remittances.	Other charges, refunds, advances, printing.	Cash balance	Total charges.
	Rs	Rs.	Rs	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.
1870-71 ...	117	94	6,931	4,026	11,168	6,95[illegible]	4,050	40	123	11,168
		Advances from treasuries.	Opening balance.							
1877-78 ...	51	7,245	173	4 482	11,951	7,138	4 484	154	175	11,951

The actual number of letters received during the latter year was 179,296; of papers, 9,776; of packets, 3,442; and of parcels 1,950. The total number of missives which reached Basti by post was therefore 194,464. The district contains 10 imperial and 16 district post-offices. The former are at Basti (*Sadr* or central); Amorha, Bánsi, Basti city, Domariáganj, Haraia, Khalílabad, Mahauli, Menhdáwal, and Uska (branches of central). The district offices are at Baungáon, Biskohar, Buddháband, Captainganj, Chhapia, Chhapiághát, Chilia, Dhebarua, Daldalha, Dudhára, Gáeghát, Kothila, Lautan, Misraulia, Paikaulia, and Rudhauli. There is as yet no telegraph.

Police.

Like education and the post-office, a regular police was the introduction of British rule. According to the latest "allocation statement," Basti contains 29 police-stations, whereof 6 belong to the first, 6 to the second, 14 to the third, and 3 to the fourth class. The first-class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Bánsi, Basti, Chhaoni, Domariáganj, Khalílabad, and Menhdáwal. The complement of the second-class stations, at Chilia, Dudhára, Haraia, Kalwári, Parasrámpur, and Rudhauli, is as a rule one sub-inspector, one head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, lie at Bankata, Bárakuni, Buddháband, Captainganj, Chhapia, Dhebarua, Dhanghatta, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, and Uska. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Intwa, Dubaulia, and Belwa bázár. From the *thánas* or stations of higher classes these fourth-class stations are distinguished by the name of *chauki*.

Such is the distribution of police-stations as at present recognized. But considerable changes have been proposed, and may some day be effected. The proposals include the degradation of the Dudhára, Kalwári, and Parasrámpur stations from the second to the third class.[1] If completely carried out, this arrangement will give the district three instead of six second-class, and 17 instead of 14 third-class stations.

All stations, of whatever class, are manned by the regular police, enrolled under Act V. of 1861. This force is assisted by the town police recruited under

[1] Neither Kalwári nor Bárakuni, Captainganj nor Haraia, is at present in the class shown by the allocation statement. But it was deemed sufficient, in the text, to compare the arrangement now recognized by Government with that proposed. The actual classification of stations at the end of 1880 may, if necessary, be shown thus:—*First class*: Bánsi, Basti, Captainganj, Chhaoni, Domariáganj, Khalílabad, Menhdáwal. *Second class*: Chilia, Dudhára, *Third class* Bankata, Gáeghát, Parasrámpur, Rudhauli. Buddháband, Chhapia, Dhanghata, Dhebarua, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, Uska *Fourth class*: Bárakuni, Dubaulia, Haraia, Intwa, Kalwári. The abolition of the Gáeghát station has been already sanctioned.

Act XX. of 1856. In 1878 the three forces mustered together 425 men of all grades, including eight mounted constables. There was thus one policeman to every 6·55 square miles and 3·465 inhabitants. The cost of the force was Rs. 58,402, of which Rs 57,340 were debited to provincial revenues and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	*Cases cognizable by the police*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Gang robbery	Simple robbery.	House-breaking	Theft.	Stolen.	Recovered.	Total cognizable	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed to sessions.	Acquitted.	Percentages of conviction on number tried.
						Rs.	Rs.							
1874 ...	11	6	7	801	1,888	28,250	12,930	3,413	2,811	1,253	2,630	2,112	435	80·30
1875 ...	7	1	6	1,036	1,780	30,570	19,918	3,926	3,370	1,036	2,098	1,698	397	80·83
1876 ...	4	2	7	997	2,346	26,063	16,314	4,631	2,962	966	2,035	1,720	288	82·92
1877 ...	9	6	11	1,342	3,902	33,763	19,526	10,384	4,205	1,588	2,891	2,512	340	87·92
1878 ...	6	1	7	1,488	5,678	45,869	22,511	11,212	5,436	2,557	4,061	3,549	431	87·39

Besides the regular and town police, there are 2,003 village and road watchmen, organized under Act XVI. of 1873. These were in 1878 distributed amongst the 9,620 inhabited villages of the district at the rate of one to every 728 inhabitants. Their sanctioned cost, Rs. 72,228, was met out of the 10 per cent. cess.

Infanticide.

Measures for repressing the murder of female children here claim a more than usual share of the policeman's attention. A former Assistant Magistrate of the district, Mr. Robert Sneaton,[1] has kindly furnished on this subject a note which deserves to be quoted at length :—

"From the earliest times of British rule the Basti district has been notorious for the practice of female infanticide. Long before organized efforts were made by Government to put a stop to the crime, it was known to be prevalent. The earliest instance on record dates back as far as 1802. Writing on the 17th April of that year, not six months after the cession, the Collector-Magistrate of Gorakhpur reported that a female child had been slaughtered by her Rájput parents in parganah Nagar. But the father obtained a certificate from the local registrar (*kánúngo*) to the effect that the act was justified by custom;

[1] Now Junior Secretary to the Government of these Provinces.

that killing of this kind was no murder; and the matter was apparently allowed to drop.

"About 1835, Buchanan alludes to the practice as still rife in Gorakhpur-Basti; but he notices that the drastic method of active murder, formerly in vogue, had by this time given place as a rule to the slower but equally sure process of starvation. Despite the evil reputation of the district, however, it was not until 1856 that the Government awoke to the necessity of introducing a policy of interference. In that year Mr. Moore, C.S., was deputed as a special commissioner to report generally on the prevalence of female infanticide, and a large portion of his elaborate report, which forms a valuable contribution to the records of the North-Western Provinces, was devoted to the Benares division and the Basti district. The appendices afford interesting details of 118 Basti villages, and of these 113 were found by Mr. Moore to be open to suspicion. The limit of age adopted in his enquiry was six years, this having been the standard previously used in Mainpuri and elsewhere for similar purposes; and the returns brought out in terrible prominence the existence of the crime. Hardly had the results of Mr. Moore's investigations been submitted to Government when the Mutiny broke out, and Mr Moore was himself one of its earliest victims.[1] What the intention of the Government of the time had been with reference to the reported results is not apparent. But the rebellion of 1857, with its larger interests and more important political issues, left the infanticide question unsolved; and again there ensued a period of inaction. It was not until the figures disclosed by the census of 1865 forced the attention of the Government to the disproportion between the sexes that the matter again came to the surface. So startling were the percentages that it was deemed expedient to institute a special enquiry; and Mr. Hobart, C.S., who was attached to the staff of the Basti district, was deputed in 1867-68 to undertake the work. An admirable sequel to Mr. Moore's recorded enquiry, the report contains in concise form all the leading facts in connection with the practice of female infanticide in Basti, with an elaborate analysis of the Rájput clans believed to be implicated. The returns are given for the 216 villages in which Mr. Hobart believed that the practice more or less existed, and the figures collated by him proved beyond the possibility of doubt that the crime still lingered in many Rájput villages and families.

"Although no immediate action was taken on Mr. Hobart's report, the results of his enquiry contributed not a little to the speedy passing of Act VIII. of 1870, the first legislative measure on the subject since the

[1] He was murdered in the Mirzapur district, of which he was then Joint-Magistrate. His promising life had lasted for little over 24 years.

commencement of British rule in Northern India. The provisions of the Act necessitated a careful house-to-house enumeration in all Rájput villages (*the crime is practically restricted to Rájputs in Basti*), where, *for any reason, suspicion was believed to exist.* This work devolved on me, as Assistant Magistrate of the district. Its results are recorded *in extenso* in my report on the subject, dated the 15th June, 1871, and published in the official records of the North-Western Provinces. It will thus be seen that there have been three distinct local enquiries and reports on the subject of female infanticide in Basti, and it may be interesting to show very briefly how the returns at these three periods compare. Taking first the 118 villages referred to by Mr. Moore, I found that the figures stood, so far as I could ascertain, as under :—

Year.	*Under six years*		Percentage of girls.
	Boys.	Girls	
In 1853	1 280	282	18·
In 1871	1,176	500	30·

"The detailed comparison instituted by me showed that whether the 118 villages were regarded from the standpoint of totals or percentages, *en masse* or in detail, on the basis of territorial sub-divisions or on the surer principle of clans and families, improvement was everywhere visible. This result was no doubt due partly to the slow growth of public opinion, partly to the greater supervision exercised under an improved system of administration, and partly to the warning which the two official investigations unquestionably conveyed to the suspected clans.

"In his enquiry of 1867-68 Mr. Hobart took the great mutiny of 1857 as his starting-point for the enumeration of male and female children; and I adopted the same land-mark in 1871, partly to facilitate comparison of results, and partly because it conduced greatly to the speedy carrying out of the census among people whose computation of time is usually far from accurate. Of the 216 villages I found that in the four years' interval 54 per cent. had improved while 16 were stationary and 30 retrogressive. The totals of the minor population (*i. e.* of all born since the Mutiny) stood as under:—

	Boys.	*Girls.*	*Percentage of girls.*
1867-68	2,533	714	22·
1871	3,700	1,231	25·

"The proportion had thus improved in less than four years by three per cent., and the figures showed that in the interval the boys had increased by 1,167, and the girls by 517, in the ratio of 69 to 31. Here also, therefore, improvement was visible.

"My own enquiry in 1871 extended over a much wider field than that of either of my predecessors, for it embraced practically all the Rájput villages in the district. I adopted a girl percentage of 40 as a basis of operation, and regarded all with a percentage under that limit as *primâ facie* open to suspicion. Of the 400 villages visited by me, I found 232 with under 40 per cent., and to these I added 26 villages, which, though able to show in 1871 a girl percentage of 40 or more, had been believed by Mr. Hobart to be open to grave suspicion. My proposal was to bring all the 258 under the operation of Act VII. of 1870 at the outset. Of these 258, 26 were over the 40 per cent. limit, 107 showed girl percentages varying from 25 to 40, while the remaining 125 had a female proportion of under 25. Of the 125, again, I found 38 villages *unable to produce a single girl born since the mutiny.* As regards totals, the returns showed that in the whole 258 villages which I recommended for proclamation, there were 4,374 boys to 1,531 girls, in the ratio of 74 to 26. The general percentage was of course vitiated by the startling figures of the group of 125 villages under 25 per cent, where there were 2,213 boys to only 369 girls in the proportion of 86 to 14.

"In the final orders on the subject, the Government of the North-Western Provinces exempted 18 of the 258 villages from the operation of the Act; and 240 villages, containing 2,096 families, with a minor population of 4,161 boys and 1,392 girls (in the ratio of 75 to 25) were duly proclaimed. A special police force was sanctioned, paid from rates imposed under the Act on the more guilty villages and clans.

"The practice of female infanticide is restricted in the Basti district to the Rájput caste. Foremost among all the guilty clans stands that of the Súrajbansis. They contributed 130 to the total of 240 proclaimed villages; and their girl percentage, on a minor population of 2,906, was only 23. The Amorha parganah is their home, and it is here that the sharpest measures and the closest supervision have been found necessary. These Súrajbansi Rájputs, though united by the bond of a common ancestry, and belonging to the common *gotra* of the Bháraddhwáj, are divided locally into three classes, known respectively as Kunwars, Bábús, and Thákurs. All three were found to be deeply implicated, but the order of precedence in suspicion and guilt was that here given.

"Next to the Súrajbansis in evil repute come the Gautams, who are chiefly found in parganah Nagar. They are much less numerous than the Súrajbansi Rájputs, but in the 26 villages which were proclaimed, the minor population of 743 showed a girl percentage of only 19. Of the Bais and Halbans clans—the former scattered over the district, the latter found chiefly in

pargana Basti—28 and 14 villages respectively were placed on the proclaimed list; the aggregate minor populations (of 365 and 634) giving a girl percentage on each case of 30. None other of the other 16 clans which contributed to the total proclaimed number calls for comment, as the number of villages was in every case under 10, and the minor population small.

"Ever since the proclamation of the suspected villages in 1871 an elaborate system of registration and supervision has been maintained. From time to time changes have been introduced. The police rates have been somewhat modified, while here and there exemptions have been allowed both in villages and in families. But the proclaimed population is in the main the same; and it is interesting to note the final girl percentage of the proclaimed villages as given in the successive reports to Government on the subject, and to observe the steady improvement that has resulted. The figures are as under:—

	Girl percentage.
1874-75	28·3
1875-76	32·03
1876-77	34·3
1877-78	36·9
1878-79	38·2

"These figures point conclusively to progress. It is impossible to claim for them absolute accuracy; but they may be safely accepted as approximating closely to the truth (having been verified from time to time by the covenanted staff), and as such they afford the best possible evidence of the good effects of the measures inaugurated by Act VII of 1870.

"Of the causes of the crime, direct or indirect, it is hardly necessary to speak. There is no doubt that the large expenditure incident to the marriage of daughters is, so far as Basti is concerned, the chief. These Rájputs are a proud race; they have an elaborately constructed scale, under which each class finds its appropriate place, and they have a very definite code of rules as to intermarriage. All this means heavy expenditure; and as the class are as thriftless as they are impoverished, the resort to infanticide is not so much a matter of surprise as otherwise it might be. It has been held that to the idea that the terms "sálá" and "sasur," as disgraceful and dishonouring,[1] is due in part the prevalence of the crime; and I am not prepared to say that this is not the case. But while allowing for this—and for the influence of custom, habit, and example—I am convinced that the real cause is to be found in the desire to escape from a burden of expenditure which traditional usage has

[1] *Sála* means brother-in-law; *sasur* or *susra*, father-in-law. As terms of abuse they convey the idea that the person using them has been on more than intimate terms with the sister or the daughter of the person addressed.

for ages imposed, in connection with the marriage of Rájput girls. *Hâc fonte derivata clades.* As to the actual practice of the crime: when, how, and by whom it is perpetrated: what the means are—salt or opium, strangulation or inanition; all such matters are involved in considerable doubt. Direct evidence is very rarely attainable owing to the extreme privacy with which the domestic life of the guilty clans is invested and to the difficulty of securing trustworthy testimony. Hence it is that conviction is so rarely secured even where there is moral certainty as to guilt and indirect proof of complicity.

"I do not think (but in this my opinion must be taken *quantum valeat*) that infanticide is now *directly* practised in one out of every hundred proclaimed villages in Basti and elsewhere; and I attribute the cessation of the practice wholly and entirely to the wholesome action taken under Act VII. of 1870. But I fear that indirectly the poison still lingers; that to neglect and insufficient nourishment at a certain age is due the abnormal number of deaths of female children among the guilty clans which is still observable. Time and education—and the growth of civilising influences—will doubtless help to remedy this; and then, but not till then, will the social sanction supersede the legal, and the voice of society condemn what the law so often fails to detect and punish."

Jail.

Convicts imprisoned through the agency of the police just described are sent to the central prison at Benares or the district jail at Basti itself. It has been elsewhere shown that though long-term prisoners generally go to the central, and short-term prisoners to the district establishment, there is no fixed rule as to the exact length of term which shall qualify the convict for either.[1] In 1870, five years after the formation of the district, the Basti jail had an average daily population of 137 and received 776 inmates. The principal statistics for 1877 may be thus tabulated.—

Total number of prisoners during the year.	*Hindus.*		*Musalmáns.*		Average daily number of prisoners.	Admitted during the year.	Discharged during the year.	Admitted to hospital during the year.	Deaths.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength after deducting profits of manufactures.
	Males.	Females.	Males.	Females.							
										Rs.	Rs.
3,141	1,260	132	167	23	333·25	2,724	2,611	350	9	43	40

[1] See Gazr., V., 660 (Bareilly). Long-term prisoners are those whose term exceeds two years.

Of the total number of prisoners 27, principally debtors, had been imprisoned by order of the civil courts. A comparison of the number of admissions with the total number of prisoners during the year will show that 420 of the latter had remained in jail since former years. Of the jail population generally, 9 are entered as juvenile offenders, or persons under 16 years of age; 1,310 as between 16 and 40; 188 as between 40 and 60; and 15 as above the latter age; but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 19-1-11½). The remainder was made up of his shares in the expenditure on establishment (Rs 13-0-8½), clothing (Rs. 2-13-11¾), police guards (Re 1-7-6), building and repairs (Rs. 4-5-0), hospital charges (Rs. 1-0-8) and contingencies (Rs. 2-0-6). The average number of effective workers throughout the year was 275·25; and of these most were employed on building or repairs connected with the jail (99·25), as prison servants (59·75), or on manufactures (92·75). The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been agriculturists (923), men of independent property or no occupation, and Government or domestic servants. Of non-agriculturists, a term which is presumed to include shopkeepers and handicraftsmen, there were only 360.

Lock-up.

The lock-up for under-trial prisoners is at Basti an appanage of the jail. It had during the same year (1877) 1,568 different occupants, of whom 385 were afterwards transferred as convicts to the jail proper;[1] and its average daily number of inmates was 61·0.

Fiscal history.

Following the usual order, we should here pass to fiscal history. But the fiscal history of Basti, down to its disruption from Gorakhpur, has been shown in the notice on the latter.[2] As an independent district Basti dates only from the 6th May, 1865. The current assessment of land revenue had become current several years earlier. It remains only to show how the area of each pargannah was classified by the survey preceding that assessment; to note what acreage was returned as barren, what as cultivated, and so on. The annexed table will effect our purpose at a glance:—

[1] The small proportion of persons transferred to the jail proper is rather noticeable. The proportion of those convicted must have been much larger; and why did so few convicts find their way to prison? "The reason probably is," writes Mr Powlett, "that during the latter half of 1877, the scarcity half, the rattan took the place of the jail as a punishment."

[2] Above, pp 379-95.

Pargannh.	AREA IN ACRES.							
	Unassessable.		Assessable.					Total.
					Cultivated.			
	Revenue-free.	*Barren.*	*Cultivable.*	*Old fallow.*	Watered	Unwatered	Total cultivated.	
Bináyakpur ...	396	2,524	4,517	887	6,708	12,418	19,121	27 449
Maghar ..	4,642	56,831	58,815	Not shown	117,743	51,505	169 248	292,686
Bansi ...	6,044	45,665	73,233	33,512	120,353	157,230	277,583	436,047
Rasúlpur ...	2,670	29,706	35,225	9,489	105,201	96,196	141,397	213,577
Mahauli ..	3,868	59,678	32,327	14,794	105 331	30,650	135,984	246,651
Nagar ...	1,921	15,739	28,648	6,906	75 306	11,958	86,264	138,578
Amorha ...	4 490	22,569	39,182	11,167	80,919	24 687	105,606	183,0 4
Basti ...	2,608	17,515	29,782	5,291	95,773	17,373	113,146	168,342
Total .	26,639	249,317	301,759	...	707 812	311,117	1,048,419	1,704 310

These figures have been taken in the case of Maghar from the settlement Report,[1] and in all other cases from the Board's review of the assessment. But they can be regarded as approximate only. It has been found impossible to reconcile their grand total with that of the late official statement (1878) shown at p. 572. But the difference is more than accounted for by the difference in the total area of pargannh Bánsi.

Collections and balances.

The term of the current assessment expires on the 30th June, 1889. Its demand was in some cases progressive, attaining a maximum about 1873-74. How well it has worked may be shown by the following account of collections and balances for ten years:—

Year.	Demand.	Collections	Balances.	Particulars of balances				Percentage of balance on demand.
				Real.			*Nominal.*	
				In train of liquidation	Doubtful.	Irrecoverable.		
	Rs	Rs.	Rs.	Rs	Rs.	Rs	Rs	Rs.
1868-69 .	10,21,387	10,15,133	6,254	...	4,810	1,444	...	·61
1869-70 ...	10,20,011	10,14,119	5,592	...	4,911	681	..	·54
1870-71 ...	10,20,777	10,10,796	9,981	4,066	...	...	5,915	·98
1871-72 ...	10,17,787	10,14,744	3,013	72	...	2,971	...	·30
1872-73 ...	10,14,941	10,10,961	3,980	3,550	208	222	...	·39
1873-74 ...	13,20,283	12,76,170	44,113	42,959	899	255	...	3·34
1874-75 ...	13,19,915	13,18,486	1,429	406	784	193	46	·10
1875-76 ...	13 20,085	13,19,547	538	171	...	...	367	...
1876-77 ...	13,19,641	13,19,398	243	...	...	...	243	...
1877-78 ...	13,19,514	13,18,261	1,253	1,228	..	..	25	·09

[1] At assessment Maghar contined 29 tappas, of which 9 (Aurangabad, North Haveli, Satgawán, Gahasánd, Bharsánd, Bhadesari, Sonas, Pachauri, and Khajúri) have remained in Gorakhpur. The figures for the other 20, which were included in Basti, have been added together and shown in the above table.

Throughout the district the revenue becomes due in four instalments, payable on dates when the garnering of the various crops has brought rents into the landlord's pocket. The two first or autumn payments are made on the 15ths of November and January respectively, the two last or spring payments on the 1sts of May and June.

Instalments of revenue.

The tenures of the proprietors who pay this revenue may be classed under four heads:—(1) the *zamíndári*, and (2) the *pattídári*, which having been described before[1] need not be described again; (3) the *birt*, and (4) the *árázi*. Mr Thomson gives the following analysis of the manner in which these forms of possession are distributed amongst the different parganas:—

Proprietary tenures.

Parganah.	Zamíndári,	Pattidari.		Birt.		Arázi.
		Perfect.	*Imperfect.*			
	Villages.	Villages.	Villages.	Whole villages	Parts of villages.	Parts of villages.
Rasúlpur	206	429	...	31	...	14
Bánsi	301	1,448	...	34	...	40
Bináyakpur	10	96	...			
Nagai	166	5	522	101	31	47
Basti	334	199	968	222	3	42
Mahaull	472	138	487	176	41	...
Maghar	76	280	1,399	...	...	...
Amoiha	517	...	..	286	94	...
Total ...	2,172	2,595	2,776	850	169	143

From this it will be seen that, while prevailing in the south, imperfect pattídári is in the north absent. "In many of the pattídári villages of the latter tract," adds Mr. Thomson, "the lands held in common consist merely of the village-sites, tanks, groves and waste. Bhayáchára tenure is everywhere unknown."

It is usual to contrast the birt tenures with the fiefs of the feudal system; but, as in most cases where European is compared with Indian, the comparison is too general. Some forms of birt no doubt resembled feudal holdings, but others did not. In order to prove this double proposition we need only examine the five forms of birt which once existed in Basti. Of these, four have been described in the Gorakhpur notice[2]

Birt.

[1] Gazr, II., 222, and V., 615-16. [2] *Supra*, pp. 396-98.

The *jewan* birt was there defined as "an assignment of villages made to a cadet of the rája's family, as a perpetual subsistence for himself and his heirs." The grand difference between this and the fief of mediæval Europe is that the bond between lord and vassal was primarily one of blood-relationship. Like the tenures of Rájputána, the jewan was "founded on the principle of family partition, and not on that of securing great military leaders."[1] Nor did it demand from the vassal so complete a military service as in Europe. Complete homage it no doubt implied; for in Basti the rája was comparatively a greater man than in Rájputána. Save perhaps in Nagar, he bore no brother near the throne. The authority within their own domains of his vassals was limited. The pretensions of the independent Rájput baron, who except in time of peace regarded the rája as his cousin, who claimed as of right a cousin's share in the land, would have ill been tolerated here. Against such pretensions the most jealous precautions were taken in the north, where ruled the Bánsi rájas. These chiefs seldom made jewan grants to any save illegitimate kinsmen, who were precluded from rivalry by their slender chances of succession. But in the south such grants were not so rare.

The *marwat* and *sankalp* birts were still freer from the obligation of military service. The first was a landed compensation made to the family of a dependant slain in the rája's wars; the second was a globe granted to priests for the safety of the grantor's soul. The so-called *mukaddam* birt, again, depended on service, but on service of the least military kind. The *birtiya* was in this case not a feoffee, but a steward. His tenure depended on the rather one-sided contract by which he, the headman (*mukaddam* or *mahto*) of the village, had undertaken its management on behalf of the rája. The contractor was allowed to reserve for himself 7 per cent. of the area, while for the proceeds of the rest he accounted to his lord. But the arrangement lasted only during the rája's pleasure; it arose solely from the rája's convenience. Not till the clearance of a forest tract was needed did he find himself forced to concede greater permanence of tenure. To encourage arduous reclamations better terms were required The contractor therefore received not only an advance, but a deed securing his future possession. In this deed was recognized his right to retain a tithe or a quarter of the cultivated land, and the whole of the manorial dues (*sáir*). But when land increased in value, the rája began to receive instead of giving an advance. As his necessities increased, he demanded larger and larger sums of purchase-money, making in return

[1] Elphinstone's *History of India*, Bk. II, chap. 2.

larger and larger concessions to the birtiya. But the usual arrangement was that the latter should receive 20 per cent. or one-fifth of the yearly assets.

The only really feudal birt was in fact the *murchabandi*, or wardenship of the marches. *Murchabandi* means entrenching; and the murchabandi birtiyas were a real entrenchment against northern invaders. The rája settled some trusted Rájput family on a border tract; and in return for the grant they were bound to guard his frontier, to serve him in war and to swell his retinue in peace. Instances of this tenure are afforded by the Rájput villages of Mehnon, Khumáon and Ohilia, all in Bánsi. In Gorakhpur none of the kind is apparently forthcoming; and in the notice on that district the murchabandi birt was not mentioned.

Such, before 1835, were the different forms of birt. But long before that year the hereditary and transferable rights of all birt-holders had become fully recognized; and in that year, as already noted, the Board of Revenue decided that all birt-holders must be deemed proprietors of the villages held by them. With them have ever since been made the engagements for the land-tax. At the settlement of 1839 they were still bound to pay their ancient chieftains a seignoralty (*málikána*) of 20 per cent. on their revenue. But this fee has since been reduced to 10 per cent. It is paid into the Government treasury along with the revenue; and in some cases, where the former payee has been attainted for treason, is credited to Government itself. Thus in parganah Basti the State receives the seignoralty of the rebel rája of Gonda; and in parganah Nagar the seignoralty of the rebel rája of Nagar. The ancient chiefs and Government are now in the position of the superior proprietors called *taallukdars*; while the birt-holders represent them *biswadárs* or sub-proprietors.

Árázis.

The word *árázi*, the plural of the Arabic *arz*, simply means lands; and here as elsewhere is used in that general sense. But it has also, as applied to a form of tenure, a special meaning. An árázi was a portion of a village or estate granted or sold to some owner or owners whom bars of rank or blood severed from the original landlords. It therefore came to be regarded more or less in the light of a separate estate, and in some cases the arázi-holder pays the revenue due on his holding direct into the treasury. In others, however, he is compelled to adopt the more usual course of paying it through the *lambardár*, the landholder whom, when there are more than one in the village, Government holds responsible for the land-tax.

Having briefly described the principal proprietary tenures, we proceed to give some account of the principal proprietary families. By so doing we shall give also some idea of the castes whose acres are broadest.

Leading landed families.

The rája of Bánsi represents a family which has not only given rájas to other places, but has also absorbed the possessions of other rájas. Its origin is traced now to the Panjab, now to Garhwál, now to Bundelkhand, and now to Assam. But traditions as a rule agree that the Srínagar from which its ancestor came was some place in the far north-west. This ancestor was named Chandra Sen or Singh. His date ranges according to the best authorities[1] from 1200 to 1350 A.D. He claimed descent from the Solar dynasty of Ajudhya, and there is some reason for supposing that he was a Dikshit Rájput. But according to other accounts his tribe were Naikumbh Rájputs, and therefore probably a branch of the Chauháns. The legend runs that, having incurred the displeasure of the reigning Muslim emperor, he was thrown into prison at Dehli. But, having used his influence in suppressing a revolt, he was released and rewarded with the title of Sarnet. This title, about whose exact origin and meaning accounts differ,[2] has ever since been borne by his tribe.

Rájas of Bánsi

Now, while Chandra Sen was in prison, a Tiwári Bráhman from Chittía in this district had foretold his rise to greatness. On his release, this same Bráhman advised him to push his fortunes in the direction of Gorakhpur. The two came to Basti together; and Chandra Sen had soon conquered or cowed into submission all the local chiefs north of the Kuána. How he extended his possessions into Gorakhpur, overcoming by guile the Domkatárs or military Bráhmans, has been told elsewhere. Marrying a daughter of the Bisen rája of Majhauli, he by her left three sons Of these Jagdhar Sáh became rája of Satási in Gorakhpur; Jai Singh, rája of Maghar in this district; and Randhír Singh, raja of Anaula or Únwal in Gorakhpur. The title of Satási was forfeited for treason in the great rebellion; and the rája of Maghar or Bánsi is now the senior titled chief of the house The junior branch of Anaula is still however in existence. Chandra Sen is said to have left a fourth and perhaps illegitimate son, Bijai Singh. On him his brother Jai of Maghar bestowed a large domain now embracing some 400 or 500 villages in Maghar and Rasúlpur.

[1] Messrs J. B. Thomson and E. B. Alexander. Some account of the family will be found above, pp. 353-54, 401, 434-36 and 440; in Mr. Wyman's *Settlement Report* of pargannah Bánsi; and in the official *Rájas and Nawabs of the N. W. P.* For general notices of the Sarnets here and elsewhere see Sherring's *Castes and Tribes of Benares*, articles "Naikumbh," "Dikshit," and "Sarnet", Buchanan's *Eastern India*, II., and Mr. C. A. Elliott's *Chronicles of Unáo*. [2] See pp. 353-54.

This tract is known as the Bajhera. On it dwell Bijai's descendants, the Bháiyas or Bábús of Rudhauli. For their rebellion in 1857-58 one branch of this family forfeited land assessed with Rs. 8,808 yearly. But the confiscated estates were afterwards bestowed on *Bháiya Krishnaparshád Singh, the loyal head of the other* branch. Krishnparshád, who was certainly the most prominent member of the family in recent times, died last year (1879).

Bábús of Rudhauli

The Maghar principality, to which Jai I. succeeded on the death of his father, is credited by tradition with a circuit of 42 *kos* or 84 miles. He and his descendants ruled it for about 300 years. A list of those descendants is marginally given. But it should be remarked that a pedigree showing as many as 25 successions in as few as three centuries makes rather large demands on the credulity of the genealogist. It is the fashion in India to reckon generations as shorter than in Europe, where about three go to the century. But even in India, four successive monarchs of the same line have been known to reign between them 151 years (1556-1707). The last or 25th rája on this list, Rái Singh, died childless; but not before he had adopted as his successor his distant cousin, Hati or Sansár Singh, son of the rája of Anaula. Hati was succeeded in turn by each of his four sons, Madhu I., Rám I., Udit II., and Bánsdeo or Básdeo.

1. Dalíp	13. Den.
2. Partáb.	14. Lachhman
3. Makrand I.	15. Udit I.
4. Bhagwant.	16. Amar
5. Bikram I.	17. Bikram II.
6. Sárat	18. Tej I
7. Márat.	19. Pohu
8. Nandan.	20 Udat.
9. Rath.	21. Jai II.
10. Alab.	22. Jadharan.
11. Gopál.	23 Múchh.
12. Basant.	24. Raghu.
25. Rái.	

By the time that Bánsdeo had ascended the cushion, the Muslim armies of the Dehli emperors had begun to invade the district. He, probably, was the *rája of Maghar who was attacked and forced into tribute about 1570.* At the same time Maghar became the quarters of a Muslim garrison. But whether Bánsdeo was then the reigning prince or not, we know that he found Maghar unpleasantly crowded with the imperial soldiery, and that he migrated to a place called the Promontory (Komar). Being surrounded on almost every side by the Rápti, his new home was deemed a safe refuge. From his name it is said to have derived its modern appellation of Bánsi. In just the same manner, in just the same century, and perhaps with just the same amount of truth, the great town of Báns Bareli is said to have taken its title from two brothers called Básdeo and Bareldeo.[1] But Bánsi is as likely to mean the

[1] See Gazr., V., 653.

village of bamboos as anything else. A legend which makes St Kabír predict prosperity to Bánsdeo if he left Maghar is probably an anachronism. Kabír seems to have died before 1450.[1]

Bánsdeo died childless, leaving, however, his widow pregnant. His prime minister, a Shukul Brahman of Shergarh[2] near Bánsi, seized the opportunity of usurping the cushion. In his successful intrigues he was aided by the Káyaths of Sawárdánd and Chitiona. But the ráni fled for life to her father, the Chauhán rája of Mainpuri; and at that place gave birth to a posthumous son, Ratan Singh. As usual in such legends, Ratan on attaining manhood recovered his patrimony. Returning to Basti with a few faithful followers, he enlisted the aid of the Solankhi rája of Katahla. By that prince's advice he settled in a village which he called after his own name, Ratanpur, and for several years occupied himself in the organization of a party. At last his opportunity arrived. Through one of the usurper's mistresses, who was intriguing with one of the usurper's slaves, he procured the assassination not only of that usurper but of that usurper's Káyath allies. He then succeeded to the bulk of his father's power. But the Muslims still remained at Maghar, and in their marches between Faizabad and Gorakhpur continued to overrun the south of the principality.

In the story of Ratan's restoration there is much of the improbable. The commonplace of ancient romance, whereby a single youth survives to revivify a family, is twice employed. The Káyaths of Sawárdánd and Chitiona are said to have been perpetuated by an ancestor who as a boy had been the sole remnant of Ratan's massacre. The rája of Katahla was an ancient foe of Bánsi; and in those days such feuds were not lightly forgotten. Ratanpur of tappa Bárikpár is placed in that rája's territory; and an act of dominion such as giving his name to a village would scarcely have been permitted to an adventurer of a hated family. It is probable, however, that Ratanpur was not a part of Katahla. In the *Institutes of Akbar* Ratanpur and Katahla are entered as separate parganas, which in this part of the country generally meant separate principalities. The mention of Ratanpur in the Indian Domesday Book shows that Ratan's restoration must have taken place before 1596-98. The fact (if it be a fact), that his father left Maghar not earlier than 1570 would leave little time for the events narrated in the legend. But if Alexander founded Alexandria before he was 25, there is no reason why Ratan should not have founded Ratanpur at an equally early age.

[1] His followers say he lived 300 years, from 1149 to 1149, and accepting the latter date as that of his death, H. H. Wilson makes him flourish in the beginning of the fifteenth century.
[2] This castle stood within what is now Shápár village.

Annexation of Katahla and of Rasúlpur.

The *Institutes* had hardly named Katahla as a separate tract before it was absorbed in Ratanpur-Báusi. The rája who had befriended Ratan died, leaving a widow and an infant son. The brother of the late prince succeeded by usurpation, while the widow and her child fled. But when the Tiwári of Chittia, a descendant of that Tiwári who had brought Chandra Sen to the district, pledged his writing for their safety, both widow and child returned. The latter was shortly afterwards murdered by his uncle; and upbraided by the bereaved mother, the Tiwári died of remorse. But on his deathbed he bade his heir avenge the murder which his negligence had permitted; and when the funeral rites were over that heir sought rája Ratan. Ratan was easily persuaded to turn his arms against his usurping neighbour. Sallying forth on pretence of hunting, he attacked and slew the rája of Katahla, who was fishing with a few friends. And Katahla itself was at once annexed to his own domains.

When Ratan died is uncertain. By one account his death occurred in 1527; by another he is said to have annexed Katahla in 1530[1]; but from what has preceded it will be seen that both dates are probably a long lifetime too early. He was succeeded by his descendants, rájas Tej II., Makrand II. or Mukrám, Sakat, Partáb II., Kunj, and Rám II. Before his death in 1716 the last had treacherously slain and seized the lands of Kesari, Kulháns rája of Rasúlpur.

This Rám had two sons. The elder, Bhagwant, was slain in his father's lifetime by the roving Banjára freebooters who had now begun to harass the north of the district.[2] The younger, Mádhu II., succeeded, but his rule was constantly disputed by Tej, son of the deceased Bhagwant. Peace was at length restored when Mádhu promised to abdicate after a certain term of years in favour of Tej; but before the expiry of that term the death of his uncle had already put the nephew in possession. After a reign of twenty years Tej II. was succeeded by his son Ranjít; but now began another internecine conflict. Ranjít's younger brother Daljít revolted, was defeated and was imprisoned. Escaping after seven years he took service with the Chandel *rája of Shúrájpur in Cawnpore*,[3] who appointed him manager of certain estates in Oudh. Here Daljít had the good fortune to save the wife of the reigning *nawáb* from the hands of some Rohilla marauders; and the grateful Shujá-uddaula (1756-75) lent him a force wherewith once more to try his fortunes in Basti.

[1] The first statement is made in Mr. Thomsen's notes; the second in the *Rájas and Nawábs*. The chronology of the latter authority is, however, little to be trusted. It brings Chandra Sen to Basti in the reign of Sháhjahán (1628-58); adds 32 generations; and after this addition informs us that Ratan "became rája of Katahla in 1530." [2] See above, pp. 444-45 and 447. [3] *For a long account of the Shúrájpur family see above, pp. 50-57.*

The rival brothers met at Panghatághát, about 6 miles east of Bánsi. Seeking one another out, they fought a single combat in which Ranjít was slain and Daljít mortally wounded. The unexpected death of both claimants led to a compromise by which Bansi became, like Sparta, a land of two kings. Bahádur and Sarabjít, the infant sons of Ranjít and Daljit respectively, were set up as joint rájas. To the former Bánsi and to the latter Narkata were assigned as residences. On the death without issue of Bahádur in 1777,[1] his brother and successor Jagat attempted to dethrone Sarabjít. The result was that, calling in the aid of the Bútwal rája,[2] Sarabjít defeated and slew him. Thus were once more united the two parts into which the Bánsi domain had been divided. But that domain was greatly diminished by the reckless prodigality of its now sole owner. Towards the close of the last century Sarabjít bestowed no less than 987 villages around Bakhira on an illegitimate son, the ancestor of the rebellious Bábu of that place. On the attainder of the latter in 1858 these villages became confiscated to Government.

Sarabjít himself died childless, but not before he had adopted as his heir a son of the now very distantly related rája of Anaula. The new chief, Shri Prakásh Singh, was succeeded by his son Mahípál; who, dying childless, was succeeded by his brother Mahendra. During the great rebellion rája Mahendra distinguished himself by his loyalty to Government. For his services he was rewarded with the Companionship of the Star of India and with the forfeited estates of the rebel rája of Nagar. He was succeeded in 1868 by the present rája Rám III. Like the other rájas of the district the chiefs of Bánsi were once independent princes; like the other rájas of the district, they are still extensive landholders. Their estates in parganah Binayakpur East,[3] Bánsi, Rasúlpur, Maghar, Basti, and Nagar, pay the State a revenue of Rs. 56,000. Their principal seat is Narkata on the Rápti, just opposite Bánsi.

Rájas of Mahauli

Something of the Súrajbansi rájas of Mahauli, who about three hundred years ago wrested that parganah from the aboriginal Rájbhars and Thárús, has been said in describing the Súrajbansi Rájputs themselves. Compared with the Sarnets of Bánsi, these Mahauli Rájputs are a comparatively modern house. While claiming Ajudhya as their prehistoric home, they admit that their re-arrival in this neighbourhood dates no earlier than the sixteenth century. Whether there be truth in

[1] 1185 of the harvest era. [2] Mr. Thomson says *názim*, that is deputy of the Oudh Government. But the Bútwal rája was at this time practically independent. Under the suzerainty of Oudh the rájas were, as above shown (p. 446), tributaries, not subjects. The Bútwal rája some eleven years later waged war on his own account with the rája of Satási. And it may be doubted whether the nawábs of Oudh would have ventured to keep a deputy in his domains. [3] Of Gorakhpur.

their assertion that they came from Kumáún is doubtful; but it may be conceded that they were led by two brothers named Alakdeo and Tilakdeo. Slaying Kaulbil the Rájbhar, and annexing his lands, these chiefs thereby gained a goodly nucleus for their later acquisitions. From some later emperor of Dehli their descendants obtained the title of Pál, which is still suffixed to the names borne by members of the house. Amongst those descendants is the present rája of Mahauli or Mahson, Bhawáni-Ghulám Pál. Mahauli village was the old and Mahson is the present seat of his family. His estates, lying partly in parganahs Tánda and Akbarpur of Faizabad and partly in parganahs Mahauh and Rasúlpur of Basti, pay Government a land-tax of Rs. 22,000. The Mahauli family has extensive ramifications in the south of the district. From this stock spring the Bábús of Siktar and Matauli, of Parsáin, Haribarpur, Jaswal, Bhánpur, Sisái, and Rámpur. Half the villages of parganah Mahauh are in truth held by members of the rája's clan or by grantees (*birtiya*) of former rájas.

and other Súrajbansi families.

But besides the Mahauli clan there are other Súrajbansi families who, while claiming the same general origin, invaded the district at other times and from other places. Such are the Súrajbansis of parganah Amorha, whose ancestor Kánhdeo migrated from Faizabad early in the seventeenth century. According to one account he came hither as a follower of his kinswoman, a Jaipur princess who had wedded the emperor of Dehli But this is merely another version of the story which bestows Amorha on a Káyath favourite of Akbar's Kachhwáhin wife.[1] The more trustworthy tradition tells how, after assisting a Káyath to expel the Bhars and become rája of Amorha, Kánhdeo claimed some portion of the booty for himself. This was at length conceded to his son Kansnarayan, who by compromise with the Káyath rája obtained the eastern half of the parganah. But with half the Súrajbansis did not rest content. Slowly but surely ousting the Káyaths, they became, what they are still, the dominant landholding body in Amorha.

Rájas of Basti.

The rájas of Basti belong to the same stock of Kulhánas Rájputs as those Rasúlpur rájas who were extinguished by the house of Bánsi. But of this, to judge from the account supplied to the official *Rájas and Nawábs*, they seem themselves unaware. That account is to the effect that a Rájput named Mádhu Singh had inherited from his ancestor Gardhi certain lands annexed without imperial warrant from the Bhars of parganah Basti. This Mádhu was in 1330 defeated and dispossessed

[1] *Census Report of* 1865, note on castes of Gorakhpur and Basti. [2] *Supra*, p. 442.

by Udharáj Kulhán of Bhagulam, who by implication must be held to have acted with the sanction of the Dehli emperor. From Udharáj, who before his death had annexed the whole parganah, is descended the present rája.

This statement errs perhaps on the side of modesty. It leaves out of sight the fact that the Basti domain is a remnant of the Kulhán kingdom, which once extended from the heart of Bahraich to the heart of this district. Mr. Thomson traces the foundation of that kingdom to one Sej, who with his brother Tej came from a village south-west of Dehli. The *Oudh Gazetteer* brings Sej or Sahaj from Baglána, the western frontier of the Narbada valley, in the time of the Tughlak emperors (1321-1412). In either case the tradition of Sej's treacherous annexation is the same. Ugrasen, the Dom rája of Gonda, demanded his lovely daughter in marriage. Dissembling his rage at the proposed *mésalliance*, the Kulhán made preparations for a wedding; but at the wedding-feast drugged and slaughtered the whole of the bridegroom's party. The story is common enough. It accounts, in Gorakhpur, for the destruction of Domkatárs by Sarnets; and led Buchanan to suppose that it was the Kulhán, and not the Sarnets, by whom the Domkatárs were overreached.[1]

But however the Kulhán kingdom was established, we know that it included not only most of Gonda and Bahraich, but parganahs Rasúlpur and Basti of this district. According to Basti tradition Rasúlpur was bestowed on Tej, the brother of Sej; but it not long afterwards reverted to the line of the latter. The remainder of the kingdom was retained by Sej himself, who distributed it in fiefs each seven miles long amongst his principal knights. About tenth[2] in descent from Sej was Achalnaráyan, who granted parganah Basti to his cousin, the ancestor of the present rája. And here, so far as the rájas of Basti are concerned, the history of the Kulhán tribe might cease. But nothing can be lost by telling briefly the fate of its other branches.

King Achalnaráyan is a villain of local romance. The last act in his career of unbridled tyranny was to carry off to his castle in Gonda the maiden daughter of a small Bráhman gentleman. The outraged father pleaded as vainly as the father of Chryseis; and his vengeance was more complete. Starving himself to death before the gates of the oppressor, he before death pronounced a curse on that oppressor's dynasty. His ghost sought the Sarju, the faithful friend of Bráhmans, and prevailed on that river to avenge him. The Sarju sent up its bed a lofty wave which washed into nonentity the wicked

[1] *Eastern India, II*, 461; *supra*, 356, 435; *Oudh Gazetteer*, I., 540. [2] The pedigrees of the Bhabhipár and Chhedwára families in Gonda show seven and thirteen generations respectively. The Gonda mean is therefore ten; and by Basti tradition also Achalnaráyan was tenth in descent from Sej

king, his castle and his household. There followed several years of anarchy, during which the kingdom was broken up amongst contending chieftains. But Sakat, the posthumous son of Achalnaráyan, succeeded in retaining a small domain which included Babhnípáir in Gonda and Rasúlpur in this district. Babhnípáir became the fief of a younger son, and at the death of Kírat, the the third descendant of Sakat, Rasúlpur alone remained in the possession of the direct line. Rájpur in that parganah was the capital of the principality. But the fifth successor of Kírat, Kesari Singh, lost, as already seen, both life and lands to the rája of Bánsi.

The luckless Kesari left an infant son named Chhatarpál, who on attaining manhood obtained from Dehli a warrant reinstating him in his father's possessions. But finding himself unable to enforce the warrant, he retired to Babhnípáir, where he was recognized as rája; and the present ráni of Babhnípáir is his representative. His uncle, the brother of Kesari, submitted to the rája of Bánsi; and left descendants who may still be found in Chaukadda, Shahpur, and Awainia villages. But of all direct male descendants from the ancient Sej, the Basti rájas are the most important. Their estates in parganahs Haveli and Dhuriápár of Gorakhpur, in parganahs Basti, Amorha, Nagar, Mahauli, and Maghar of this district, pay Government a revenue of Rs. 33,142. Their seat is at Basti. The present rája is Mahesh Sítlabakhsh Singh.

Houses of Nagar and

Besides the three existing houses of rájas, there were within the last quarter century two others which, though extinct in their main or titled branches, have not altogether perished. These were the Gautams of Nagar and the Káyaths of Amorha. The ancestor of the Gautams, Jagdeo or Jagatjot, is said to have come hither from Southern India, but is more likely to have come from Argal in Fatehpur. Taking possession of a dozen villages which he had received as dower with his wife, he found the neighbourhood of Nagar ruled by a Domkatár or Bhar rája named Badal. This Badal, otherwise Laila, had named Nagar Lailápár; and his father Rahila had named and fixed his headquarters in a village called Rahilwára. Jagdeo expelled Badal and built a castle on the shore of the Chándu lake. He is said also to have named the principality, which he now founded, Aurangabad Nagar; but the first part of that name was probably given much later, in the reign of Aurangzíb (1658-1707). Jagdeo's grandson, rája Bhagwant Ráo, was slain by an Afghán governor; but his son or grandson Chande Ráo expelled the usurper and recovered the principality. Chande's great-great-grandson, rája Gajpati Ráo, fixed his capital at Ganeshpur. The descendants of his brothers, whom he robbed of all their lands,

may be found as landholders at Penda, Bhainsi, and a few villages of the Basti and Harnia tahsíls.

That Gajpati's brothers should have had any lands of which to be robbed may at first seem strange: The other great clans of Basti had a strictly monarchical constitution The rája, the representative of the eldest branch, retained complete authority over the whole of the ancestral domain. Arbitrary assignments of land might sometimes be made for the support of younger sons; but these were purely optional, were often revoked, and involved no sacrifice of the political suzerainty. With the Gautams of Nagar it seems to have been otherwise. Theirs was a democratic form of inheritance. Each cadet succeeded of right to some share of land and some share of sovereign power.[1] Thus, of Gajpati's eight younger sons, four obtained the Pípra barony (*ta'alluqa*), containing 60 villages; while four others obtained that of Ganeshpur, containing 54. Some of the descendants of the Pipra chiefs rebelled in 1857; and 12 of the villages therefore confiscated were bestowed on Mr. W. Cooke, who during that troublous year had deserved well of Government. Of the Ganeshpur chiefs, three died childless; but the descendants of the fourth may still be found in various villages of pargana Nagar. Somewhat reduced by the claims of younger sons, the Ganeshpur barony was early in this century sold for arrears of revenue. The purchaser, Mrs. Fidden, widow of a gentleman who was at once a medical official and a timber-merchant, sold it to Government. And Government bestowed it on some reclaimed Pindári cossacks whose descendants still live at Ganeshpur.

The younger sons of rája Harbans, who succeeded Gajpati, received in like manner a barony of 60 villages, which they divided amongst themselves. In the time of rája Ambar, the fifth descendant of Harbans, other 60 were granted away or sold for arrears of revenue. But by way of compensation, Ambar robbed his kinsmen Nihál and Raghu of 60 Two or three generations later, or seventeen from rája Jagdeo, the direct male line of the family failed; and the head of a collateral branch became rája. On the establishment of British rule in 1801, one Rámprakásh Singh held the title The domain for whose revenue he engaged included 114 villages; and he was allowed also a seigniorality on the revenue of 62 others held by grantees of himself or former rájas. But his line was destined to a violent end. His fourth successor, rája Jaipratáp, was slain in an affray with the landholders of Dengrápur, while rája Udaipratáp, Jaipratáp's brother and successor, committed suicide while awaiting

[1] The same was the case with the Bisens of Mahadewa a not very distant pargannh in the adjoining district of Gonda. See *Oudh Gazetteer*, I., 510.

trial for rebellion in 1858. For that rebellion the title and estates were confiscated, the latter being bestowed, as already noted, on the rája of Bánsi. But Udaipratáp's son Bishnáth is still living.

Amorha.

A Gorakhpur tradition[1] makes the founders of the Nagar and Amorha dynasties allies. But in describing them as contemporaneous with Akbar (1556-1605), it is probably just as mistaken as in connecting Jagdeo Gautam with the Gahlot house of Udaipur. The twenty-three generations with which the Nagar dynasty is locally credited would argue a far higher antiquity than three centuries. According to Basti legend, the founder of the Amorha principality came hither some four hundred years ago. The Tháru aborigines of pargana Amorha, it says, had been expelled by some Bhars, who fixed their capital at Choil-kázi in tappa Rangarh. The last Bhar chief, Maniár, sought by force to marry the daughter of a high Bráhman living at Barhar. And to frustrate his honourable though highly insulting intentions, the Brahman doctor, Bidyádhar of Ajudhya, summoned from Mirzapur a Sirkári Káyath named Rái Jagat Singh. Jagat hastened to obey the bidding of his spiritual master, and arriving in Basti slew Maniár. For this act of valour Bidyádhar rewarded the Káyath with the sacred thread, which the Káyaths of Amorha have ever since worn. But this "*rewarding with the sacred thread*" *is probably a mere phrase to express the* idea that Bidyádhar consecrated Jagat as rája.[2] As rája of Amorha, he was recognized by the Dehli emperor. But he was not long afterwards despatched as governor to Gujarát, leaving his son Dodráj behind him as regent.

Dodráj was slain by his father's ally Kánhdeo Súrajbansi, who usurped *the cushion; but the interloper was expelled by Khemráj, the second son of* Jagat. Then the Súrajbansis succeeded in killing Khemráj's son and successor. But the next heir went to Dehli, turned Musalmán, and, like the converted rája of Majhauli,[3] assumed the name of Salím Khan. Having by this apostate device obtained the loan of an imperial force, he returned and ejected the Rájputs. *But it has been already shown that he or his representative* was at last obliged to surrender half the principality to Kánhdeo's son Kansnaráyan. The turncoat Salim was himself dethroned by his unregenerate Hindu cousins, Karan and Ashkaran. But the reunion of church and state was, as we have seen, unable to check the tide of Súrajbansi aggression. The descendants of Karan

[1] *Supra*, p. 442. [2] If not a Brahman, almost every rája is by courtesy a Rájput; and as a Rájput is entitled to wear the sacred thread. In days and places of Hindu rule the founder of a dynasty was consecrated by some Bráhman, who invested him *with this thread (janeo)*, painted his forehead with the frontal mark (*tilak*), and hailed him as rája. This explanation is given because Mr. White (*Settlement Report*) *rewards Jagat with the* "Brahmanical thread" for "preserving the purity of the Brahman blood." [3] *Supra*, pp. 440.

and Ashkaran live in reduced circumstances at Chauri and Sikandarpur villages. Another branch of the family once held the office of parganah registrar (*kánúngo*), which was forfeited for treason in 1857; but still survives in Ridhaura village.

The last rája of Amorha, Jang Bahádur Singh, died in 1855. He was succeeded by his widow ráni Jagatráj Kunwari, whose estates and title became forfeit for implication in the great rebellion. The former were, in reward for her loyalty, bestowed on the ráni of Basti.

The Tiwáris of Chittia

In relating the vicissitudes of the house of Bánsi mention was twice made of the Chittia Tiwáris. Though neither rich nor titled, these Bráhmans can boast a pedigree as ancient and as noble as that of any family in Basti. When the three sons of rája Chandra Sen became respectively rájas of Satási, Maghar, and Anaula, they respectively selected as their prime ministers the three sons of the Chittia Tiwári. The descendants of the officials thus appointed may to this day be met at the capitals of the three principalities—at Gorakhpur, Bánsi, and Anaula. But they still recognize as their chiefs those far distant cousins who still live at Chittia of Bansi. The cordial understanding between the Bánsi rájas and their Bráhman friends has stood the test of at least half a thousand years. The sons of Bholánáth Tiwári, a late member of the Chittia family, still hold several villages which their father received from rája Sarabjít. But against itself the house of Chittia is divided Feuds and litigation between its various branches have been and still are frequent. Yet, though such quarrels and the partition of their ancestral estates amongst many sons have deprived them of that union which gives strength, the Chittia Tiwáris have still great influence. It is doubtful whether the whole family would now acknowledge any one man as their head; but one of their best known representatives is named Achárajnáth. A kindred house, the Tiwáris of Madanpur in Bánsi, are descended from ancestors who migrated from Majhauli on the invitation of their Chittia cousins.

Alienations.

Basti is not one of those districts in which land changes owners rapidly. It has no large towns where ancient patrimonies may be squandered, or where the man of commerce may amass means to become a man of acres. True that in 1858, when the district was still a part of Gorakhpur, large areas passed into fresh hands through the rebellion of ancestral landlords. The case of the Bakhira Bábu was above cited. His comrade Iláhi Bakhsh Khán of Nandor was not an ancestral landlord, but lost many villages in the same hazardous speculation of revolt. Hargovind

Singh of Menhdáwal forfeited about 20, and Wali Muhammad Chaudhari of Tilja 40 or 50. But a rebellion has occurred only once during British rule and is not likely to occur again.[1] The exact area which since the formation of the district has been transferred by more peaceable methods it would be extremely difficult to estimate. But the following table, compiled and shortened from those in the yearly reports of the Revenue Board, supplies other statistics of a hardly less important nature;—

Year.	ALIENATIONS.					
	BY ORDER OF COURT.			BY PRIVATE ARRANGEMENT OR INHERITANCE.		
	Sold.			*Sold.*		
	Aggregate land-tax on property transferred	Price of property transferred	Number of transfers by sale or otherwise.	Aggregate land-tax.	Price.	Number of transfers by sale, mortgage, succession, or otherwise
1864-65 ...	395	...	223	1,475	...	270
1865-66 ...	1,065	...	189	1,6 8	...	409
1866-67 ...	1,615	...	72	3,366	...	575
1867-68 ...	2,254	...	75	4,256	...	682
1868 69 ...	1,380	...	189	5,066	...	1,088
1869-70 ...	...	...	151	12,055	...	1,808
1870-71 ...	...	...	150	4,390	...	816
1871-72 ...	3,107	7,591	58	4,272	1,23,826	1,473
1872-73 ...	2,001	3,988	68	6,929	2,19,116	1,754
1873-74 ...	872	4,204	79	7,185	3,23,204	2,075
1874-75 ...	512	4,072	92	5,168	2,46,623	1,780
1875-76 ...	210	2,643	132	5,624	3,39,211	1,958
1876-77 ...	172	5,127	127	9,817	4,99,792	3,241
1877-78 ...	81	4,085	111	4,092	3,08,859	2,746
1878-79 ...	46	697	91	12,428	4,38,503	4,824
1879-80 ...	...	...	...	11,095	4,18,292	5,171

Cultivators; their castes

In descending from landlord to tenant we must not forget that the former is often his own cultivator. The last fifty years have in this respect witnessed a great revolution. It has been elsewhere mentioned that Buchanan divided the population into four classes, of which none save the lowest would either plough or reap. The land was owned almost exclusively by the highest, who called themselves *ashráf* or nobles; while the manual drudgeries of tillage were scornfully resigned to men of low degree, such as Kurmis, Murás, and Lodhs. In commenting on this state of affairs Briggs[2] predicts that the landlords must sooner or later betake themselves as elsewhere to husbandry. And his prophesy has been verified. The

[1] Details showing the revenue on all lands confiscated for rebellion will be found below towards the close of this part of the notice. [2] *Land-tax in India*, 219-20.

number of "useless mouths" is probably quite as great now as then. But the increase of population has produced many fresh mouths, which can be filled only by the labour of their owners. Bráhmans and Rájputs still prefer to let their lands; but in cases where those lands are too narrow to support both a landlord and a tenant, the landlord himself cultivates. Amongst the tillers of the soil almost every caste is now represented. The low cultivating tribes lately mentioned are still, however, the best and most numerous agriculturists. Next perhaps in skill and numbers stand several classes common in the north of the district—the Ahírs, Dhelpuras, and Trukia or Turkia Musalmáns The last, a fairish race with blue-grey eyes and beards more often brown than black, seem to be sparsely scattered all over the Tarái belt of these provinces. In some lately cleared northern tracts, where cultivators of these agricultural castes are also the landlords, the result is a great gain to the general prosperity. Tappa Ghos or Birdpur of Bánsi, for instance, is owned chiefly by Kurmis, Muráos, and Trukias. Though populous above the average, it is equally above the average in wealth. It exports grain largely. "Crime," writes Mr. Wynne, "is rare; litigation almost unknown. The proprietary being merged in the cultivating class, the burden of supporting an idle, profligate, and litigious body of *zamíndárs* is not thrown upon the land."

and tenures

As elsewhere tenants may be divided into two classes—those with rights of occupancy and those without. Rights of occupancy are heritable by descendants, but can be transferred in no other manner. And native nomenclature—not necessarily the nomenclature adopted in native translations of the statutes—has been shrewdly judicious in calling the possessor of tenant-right an hereditary (*maurúsi*), the man that lacks it a non-hereditary (*ghair-maurúsi*) tenant. Neither of these classes has in practice more than one subdivision. Occupancy tenants are distinguished into occupancy tenants proper and ex-proprietary tenants. But the latter, who were created by the Rent Act of 1873, have yet had little time to assert their existence; and speaking broadly, we may say that the rights of both subdivisions are acquired in the same manner. The occupancy tenant proper obtains his by continuous cultivation for twelve years as tenant; the ex-proprietary tenant, who as his name shows was once a proprietor, by continuous cultivation for twelve years as landlord.

Tenants-at-will, again, are sometimes subdivided into tenants of the landlord and sub-tenants of a tenant. But in the rights of these two bodies there is no practical difference; and Mr. Thomson describes the last as rare. Rare, too, are those leasehold tenants who belong to neither of the two classes already

mentioned; who are neither tenants with permanent rights of occupancy nor tenants for one year only. In estimating the numbers and average holdings of cultivators we need therefore show but three great classes—the cultivating landlord, the occupancy tenant, and the tenant-at-will. The following table, collated from the various settlement reports, gives the latest available statistics regarding each of these classes:—

Parganah.	Area in acres cultivated by				Number of cultivators	Average holding in acres.
	The proprietors themselves.	Tenants with rights of occupancy.	Tenants-at-will.	All three classes.		
Rasúlpur ...	40,067	18,337	80,303	101,307	24,172	4·
Bánsi ...	64,525	61,013	418,955	277,663	69,185	3·9 or almost 4.
Bináyakpur ...	4,092	4,541	10,488	19,121	5,724	3·
Nagar ...	23,083	22,939	40,143	86,465	26,398	3·
Basti ...	38,771	15,037	58,744	113,156	23,12	4·
Mahauli ...	35,141	25,920	74,333	135,394	...	...
Maghar ...	72,033	51,649	92,145	219,·27	62,783	3·
Amorha ...	42,249	24,785	38,642	105,676	..	...
Total ...	320,561	230,821	544,447	1,057,919	...	...

The third column seems to accuse Mr. Wynne of underrating the strength of tenant right. Writing in 1864, he asserts that to the northern parganahs that boon and the Act (X of 1859) which created it are alike unknown. He had heard on this subject but one opinion, which was that tenancy lasted only so long as the landlord pleased. But Mr. Wynne's statements are confirmed by Mr. Thomson, who adds that, though the existence of occupancy rights has at length dawned on the peasant, the peasant seldom fights for them in court. In case of disputes he prefers to abandon his holding and migrate to some other village. Nor is it the obstacle of leases which prevents the twelve-year tenant from claiming these rights. Leases are next to never granted. The arrangement between landlord and cultivator is generally verbal, the latter remaining as long and only so long as he pays his rent.

Statistics for the two last columns of the lines for parganas Mahauli and Amorha are wanting. But by way of compensation, for three other parganahs, fuller details than those of the last column can be given. Thus in Nagar the average holding of the cultivating *zamíndár* landlord is 5 acres; of the cultivating *birtiya* landlord, 6; of the occupancy tenant, 3; and of the tenant-

at-will, 3. In Basti the averages are for zamíndárs 9 acres; for birtiyas, 12 for occupancy tenants, 4; and for tenants-at-will, 3. The Maghar figures are for the first class, 10; for the second, 14; for the third, 3, and for the last, 2

Average size of holdings.

For "average holding" some such phrase as "allotment per head" would perhaps be more appropriate. Three or four acres is no doubt the quotient of the cultivated area divided by the cultivators. But in Indian agricultural society partnership of brothers is still the rule. One or two cultivating kinsmen club together, using the same scanty capital, fixed and circulating. And the average holding of such a firm, who may be legally considered as one person, amounts to something over 5 acres. That is about the area which, within the year, can be properly tilled by the common plough and the common pair of bullocks.[1] The importance of a cultivator, or in other terms the size of his holding, is still measured by the number of ploughs he uses. Witness the following quatrain:—

"Das hal rájo; ath hal rána;
Chár hal ka bara kisána.
Do hal kheti; ek hal bári;
Ek hal se bhali hudári"

Ten ploughs, that is, make a knight; eight ploughs a squire; and four ploughs a substantial yeoman. For ordinary field-work two are enough; but one shall suffice you for a garden only. Than one, indeed, a hoe is better. Though this proverb speaks somewhat slightingly of the one-plough fraternity, it is certainly right in calling the cultivator with four ploughs, or over 20 acres, a substantial yeoman From such large husbandmen were taken in former days the headmen of the village, and to them is still and therefore applied, in the present day, the title of *mukaddam* or *mahto*.

Halbandi or plough tenures.

His ploughs in some cases indicate not only the amount of the rustic's substance, but the amount of the rustic's rent. In the northern parganahs are found holdings which, because their rental is assessed per plough and not per *bígha*, are known as "ploughly" (*halbandi*). The accomplished pen of the late Mr. Wynne has left us the following description of this tenure:—"Where it prevails there is no separate rent-rate on the different fields; but each plough in the village is taxed by the *zamíndár* at from Rs 16 to Rs. 22 annually. It generally happens, then, that

[1] Mr. Thomson gives 5 acres as the area which can be *easily* cultivated by a single plough. In the neighbouring district of Gonda, writes the Oudh Gazetteer (I, 526), the ordinary plough will suffice for the cultivation of between 5 and 6 acres. Hence our own estimate.

the cultivators form themselves into petty joint-stock companies, with so many ploughs allotted to each; every individual claiming his share of the profits according to the number of ploughs contributed by him to the joint-stock. For instance, if there are 36 ploughs in a village, the lessee will perhaps keep six in his *sir*,[1] and the remainder will probably be divided into five *thoks*[2] of 6 ploughs each. In one of them there may be two and in another a dozen shareholders, who cultivate all the fields of the *thok* in common, and divide the profits according to the number of ploughs they possess, whether one or two or even half a plough." Half a plough here as elsewhere means a plough with a single bullock. The tenure thus described is met with in Bharauli, Raithaulia, Búdhan, Manoharpur, and other villages belonging to tappa Awaiáin of Rasúlpur. But in Bánsi it is still more familiar. Universal in tappa Kop of that parganah, it is common in tappas Khánkot and Dewáichpár, occasional in tappas Dhebarua, Khajahni, and Budhi.

Rents

Rents are paid chiefly, however, by a rate per bígha, or by a lump sum on the holding. Cash rents are the rule; but, especially in the northern or rice-growing parganahs, rents in kind are by no means uncommon. They are general, for instance, in tappas Dhebarua and Khajahni just mentioned. On many holdings in the same locality it is the fashion to pay partly in money and partly in crops. In such cases the kind rents are paid on the late rice-fields, and the cash rents on the rest of the holding. Thus in some villages of tappa Banjara Mr. Wynne found the land divided into plots of 10 bighas each, half that area being rented in money and half in crops. The cultivators had distributed themselves into small clubs or companies whereof each tilled one or more of these plots. Rents in kind are paid chiefly by the system known as *batái*, that is by dividing the garnered grain between landlord and tenant. The threshed and winnowed crop is arranged in heaps (*rás*), of which both parties take a certain number. In the north the heaps are five. The first is appropriated by the tenant, "to cover the expenses of cultivation." Of the remaining four half are received by *the landlord and half by the cultivator. Here, therefore, the rent is* $\frac{2}{5}$*ths of* the produce. But in the south six heaps are usual. The tenant gets, as before, choice of the first; and as before, at the autumn harvest, the rest are equally divided. But at the spring harvest the landlord obtains two only of the five heaps remaining. Thus the rent for an autumn crop is $\frac{5}{12}$ths, and for a spring crop $\frac{1}{3}$rd of the produce. The landlord has often, however, by the

[1] *i.e.*, or his own personal cultivation. [2] *i.e.*, shares.

advance of Rs. 16 for the expenses of cultivation, forestalled the tenant's right to the choice of the first heap; and in this case his rent rises at harvest to $\frac{2}{5}$ths, $\frac{7}{12}$ths, or $\frac{1}{2}$, according to the circumstances aforesaid. The advance is sometimes made in seed; but the *baig* or *bisár* customs, which regulate such seed-loans, are described elsewhere.[1]

Rent and enhancements of rent.

With suits for the enhancement of rent the courts are rarely troubled. Debt owed to the landlord, or traditions of subordination, render the tenantry submissive to his will. This yielding temper and the prevailing ignorance form, of course, strong temptations to exaction. But in the north a host of rival owners, who would welcome fresh settlers to their wide waste-lands, prevent the cautious squire from too greatly or suddenly increasing the rents of his estate. It seems, nevertheless, admitted that after the opening of the expired assessment landlords recouped themselves for enhanced land-tax by a proportionate enhancement in their demands on the tenantry. The practice thus introduced was again observed when the term of the current assessment opened. But Mr. Thomson believes that since then rents have been almost stationary. And this belief is to a great extent borne out by the statistics of enhancement cases. During 1874-75 there were but 17 such cases for disposal; during 1875-76 but 5; during 1876-77 but 4; during 1877-78 but 4; and during 1878-79 but 22.

Manorial cesses.

In most cases the proprietor seeks to raise his income, not so much by an addition to rents as by an addition to those petty manorial cesses (*abwáb*) which in every half-civilized society are a common feature of the relations between landlord and tenant. Of such irregular exactions a list has been elsewhere[2] given. Some few of them may not, perhaps, offend European notions of equity. In the small ground-rent (*parjot, behri* or *ghardwári*), for instance, taken from non-agricultural occupants of houses in the village, there seems nothing unusual or oppressive. But the bulk of these cesses are open to graver objections. Thus a domestic occurrence in the landlord's family, or the indulgence of his private taste for bricks and mortar, are seized as occasions for levying an aid or fine from the tenantry. In two cases Mr. Wynne ascertained that the income-tax imposed on the proprietor was collected rateably and without a murmur from the villagers. But such exactions are borne only up to a certain limit; and when overdone result in the flight of the cultivators. The villages owned by Gosáins, whose monastic vows withhold them from

[1] Gazr. V., 635 (Bareilly), and VII., 125 (Farukhabad). [2] *Supra*, p. 406.

this kind of extortion, are always the most densely inhabited in the neighbourhood

Condition of the agricultural classes.

The imposts just mentioned are one of the causes which tend to maintain the tenant's present poverty. Another is the rarity of tenant-right; for resistance to exaction can hardly be expected where revenged by ejectment at the end of the year. A third obstacle to agricultural progress is the uncertain demand for agricultural produce The enterprise of the country has not reached that point at which traders anticipate years of scarcity by buying in plentiful seasons; and at ordinary times, therefore, export is little encouraged. But these are not the principal causes of poverty. Marriage expenses, the support of poor relations, the religious necessity amongst Hindús of begetting children, and the reluctance to emigration, are more valid reasons for the general impecuniosity. In quitting her father's house the daughter leaves behind her a substantial souvenir of debt. The comparatively modern introduction of the principle that the state should in times of dearth support the hungry is perhaps a step towards a regular poor law. But the absence of any such statute has hitherto thrown a multitude of needy kinsmen on the hands of the well-to-do. It has been said that famine is the horizon of the Indian villager, insufficient food his foreground. From the account already given of such visitations it will be seen that the Basti peasant has had little to bemoan in the way of famines. But insufficient food is the certain fate of those who must almost all become fathers, who will almost none quit the ancestral village for some less crowded field of labour elsewhere.

It is not for a moment admitted, however, that the peasant is as wretched as a fashionable pessimism represents him. Poor and indebted from his birth, he knows not better things; ignorant and unambitious, he does not seek them. "Oh, too happy the husbandmen," cries Virgil, "if they only knew their own blessings." The Basti husbandman is not too unhappy, because he does not know his own evils. Of the leisures and pleasures of life he no doubt enjoys but little. Except through the weary heats of summer, when agriculture is suspended, his life is one of almost unceasing toil. In the sweat of his face he truly indeed eats his bread. But he has so few appliances for otherwise killing time that his labour perhaps serves to keep him happy. Cultivation, moreover, is not the most unpleasant form of toil. The cultivator may not take an amateur gardener's loving interest in the growth of his plants. But his money-

grubbing instinct is gratified as he sees his crop become worth daily so many more pieces of silver.

Over the peasantry of other countries the Indian agriculturist can indeed boast many advantages. In British India the security of life and property is greater than in most parts of Southern Europe. Though the mouths are many, food and tobacco are cheap. At most seasons little clothing is required. The cold of winter nights is no doubt uncomfortably felt by the few who do not possess blankets; but it is never sufficiently severe to cause actual pain People who spend most of their lives out of doors need little furniture. A roof to shelter them from rain is all they require in the way of housing. Of the peasant's character, as apart from his condition, it is beside our purpose to speak. But family affection is strong within him; his good temper and politeness are innate; and who shall say that these gifts cannot do something to increase the general happiness? It is elsewhere[1] urged, as evidence against the existence of any general misery, that the proportion of suicides to population is less in the agricultural North-Western Provinces than in the commercial England and Wales. But this argument need not be further pressed. If orientals fear death less than Europeans, they also perhaps fear less the ills of life.

If indebtedness is the lot of the tenant, it is none the less the lot of the landlord. By both it is regarded as an immemorial custom, almost as a necessary accident of existence. It probably causes its victims less uneasiness than does a cough or a cold. By both proprietor and peasant it is incurred in much the same manner. If the lower classes are averse from emigration, the upper are averse from labour. But common to both is the duty of maintaining their poor relations; common to both an excessive expenditure on weddings and a reckless improvidence in most other matters. Common to both, it may be added, are a great lack of education and a small ideal of comfort. But in bearing and social rank there is a marked difference between landlord and tenant. The former is descended as a rule from a conquering, the latter from a conquered race. Until the beginning of the British rule (1801) the latter was rather a villein than a freeman. Above the abject humility which was inherited from ages of ill-usage and oppression he has as yet lacked the vigour to raise himself. Traces of serfdom may even yet be found in the status of the professional ploughman (*harwáha*). The lately published Oudh Gazetteer does not indeed hesitate to apply to this person, in all its nakedness, the term of slave.

[1] Gazr, VII, 116 (Farukhabad).

Serf ploughmen.

His proper name is *Sáwak*, a corruption of the Sanskrit *Srávaka*, a pupil or votary. It is therefore identical with the title of Sarnogi, now bestowed on the Jains of the district. But it is here applied rather to the lien by which the servile status is acquired than to the serf himself; and the latter generally passes by the name of *Sáwaki*, an adjective formed from Sáwak. The servitude of the Basti Sáwaki is less permanent and therefore less real than that of his fellows in the neighbouring district of Gonda. There men in urgent need of money execute a deed by which, in consideration of a loan, they bind themselves and their posterity for ever to serve the lender. The sum for which he sells himself and his children's children varies with the necessities of the borrower; but seldom exceeds 200 or falls short of 100 rupees. It is in fact about the price of a good pony. Here, however, the serf ploughman no longer sells his services for longer than one year. The term is generally less, as will be seen from the following description of the three kinds of Sáwaki found in the district.

The *tihára* ploughman is a tenant with a small holding, but no plough-cattle of his own. He works for two days in the fields of another man; and in return gets on the third day the use of that man's cattle and plough for his own fields. But even when his employer is also his landlord, his services do not absolve him from the payment of rent on his holding.

The *darmáhádár* is the serf of two masters. Half the day he works for one, and the remaining half for the other. His employment lasts for six months, from May-June to October-November. He receives between Re. 1¼ and Re. 1½ monthly from each employer; but is liable to have his pay cut for every day on which the rain stops his plough.

The *sáwakdár* or *chhatlán* works throughout the year one plough for one master. Ploughing therefore for both harvests, he gets at each a sixth of the garnered and winnowed grain; while once in the year he receives also a cheap blanket. Eastwards, however, his payment often consists in the privilege of tilling, with his master's plough and cattle, 15 *biswás* of rent-free land. The small but variable sum[1] known as his Sáwak or bondage-money is everywhere paid in advance. It bears no interest and is repayable only when the serf repudiates his yoke. But this he seldom does. Mr. P. J. White describes the possession of the money as a strong moral bond which prevents as a rule any breach of the contract. And no doubt it is felt as such by a class who, though they deem it a duty to perjure themselves in court on behalf of their friends, are on the whole by no means dishonest.

[1] From Rs. 10 to Rs. 25 generally, but in a few exceptional cases more.

Such is the not unsightly outline of the terms on which the plough-bondsman serves. But the colouring added by Mr. Wynne's *Saháranpur Settlement Report* is less pleasant. There he calls the Gorakhpur-Basti Sáwakis "veritable serfs, bought, with their own consent, it is true, by the loan of a lump sum; which, and the sum advanced monthly for subsistence, they are supposed to work out by their labour; and which, it is needless to say, is never shown in the *zamíndars'* books as quite paid off." "These men," he adds, "live in the utmost squalor, with often not a sufficiency of even the most miserable food. A more wretched proletariat it would be difficult to find in any country." The actual slaves, described by Buchanan as introduced from the east, were never probably found so far west as this district. They were chiefly Kurmis. Their thraldom was hereditary; they lived in their master's house, and were not suffered to intermarry with free persons. Concubines who are virtually slaves are now perhaps, as then, imported from the hills for the harems of wealthy Musalmáns. The beauty of the fair mountaineers is not unjustly prized by dwellers in districts adjoining the foot of the Himálaya.

In 1863 Mr. Wynne drew up several elaborate and not uninteresting statements showing the income and outgoings of three different classes of cultivators. His calculations, now somewhat out of date, are too lengthy for detailed reproduction here. They will be found in his Rasúlpur Settlement Report (pp. 41 to 47); and we need merely give their general results. His first statement shows us the cultivator in easy circumstances, tilling 30 bighas with 5 ploughs, but saddled with a family of nine persons. Here the receipts were Rs. 476, the expenditure Rs. 461, and the balance at the close of the year Rs. 15. The next picture is that of a small cultivator with a family of 5 persons, a holding of 6 bighas and one plough: the receipts in this case being Rs. 98-8 0, the expenditure Rs. 95, and the balance Rs. 3-8-0. We are finally introduced to a professional ploughman whose holding and family are the same as in the second example. His earnings are Rs. 59-0-0, his spendings Rs. 49-2-0, and his surplus at the end of the year Rs. 10-4-0. The two last classes of cultivators, when not occupied by their own fields, seek labour elsewhere.

Wages

In considering the condition of the agriculturist we must not indeed forget that he can often eke out the profits of his scanty holding by some non-agricultural pursuit. He is often a fisherman or a currier as well as a husbandman. While his autumn crop is growing, watched by his old mother or his little boy, he can work on the roads. The wages which he earns in this fashion, as

well as those which repay more skilled labour, are shown in the following table. In it the present rates are compared with those of the Rebellion and another more recent year :—

Class of artisan or labourer.	Average daily wages in		
	1857.	1867.	1879.
	Annas.	Annas	Annas.
Porter or common labourer	1	2	1 to 2 according to age.
Mason ,, ...	2½ and 3	4	3 to 5
Carpenter ,, ,, ...	2½ and 3	4 and 5	3 to 5
Blacksmith	2½ and 3	4	3 to 5
Sculhon and torch-bearer (*magh'alchi*) ,,	4	5 and 6	4 to 5
Litter-carrier	4 and 5	6	4 to 6
Saltpetre-worker	2	2½	2½ to 4
Potter	2	3	2½ to 4
Dyer[1]	2	2½	see note.
Tailor	3	4	3 to 5
Sawyer	2	3	3[2]
Confectioner	3	3½	8 per maund of sweetmeats.
Metal-polisher	2	2½	3 to 4
Saddle-maker	2	2½	3 to 4
Cotton-cleaner	2	2½	1 per ser cleaned.
Metallurgist	4	4½	4 to 5

But in the cases of day-labourers and perhaps of some few others these wages vary according to sex and age. Women get usually a quarter and boys a half less than men. In the wages of some workmen are included what are really the profits of their fixed capital. Thus the ploughman who uses his own plough and cattle receives from four to six annas daily; while his ploughless brother of the same craft receives but from 1½ to two rupees monthly. The remuneration of the Sáwaki ploughman, who gets a sort of retaining fee, is of course even less. But agricultural labourers of all sorts are as often paid in kind as in cash. And whether paid in cash or in kind, their wages vary according to the process which they perform. The rate for watching, for instance, varies slightly from that for reaping. Reapers sometimes receive, instead of a daily wage, a sixth share (*bhâta*) of the grain ; but from this share is of course deducted the amount of the advance which they have generally succeeded in getting.

[1] Dyers are now described as paid by the yard, the rate varying according to the colour of the dye. [2] But the more usual remuneration is a rate of 6 annas per foot sawn, and not a daily wage.

No excuse is needed for passing from wages to the kindred subject of food prices. The following table shows, for the same years as the last, the prices of the principal cereals, millets and pulses :—

and prices.

Grain.	Average weight purchaseable for one rupee in		
	1857.	1867.	1879 [1]
	Sers.	Sers.	Sers.
Barley	28	14	25 to 22½
Small purple peas (*kirdo*)	22	20	20
Arhar pulse	24	7	14½
Jodr millet	28	17	23¾ to 26¼
Bajra do.	30	20	21 to 29½
Coarse rice	15	10	13¼ to 20

Grain-lending, money-lending, and interest.

In an almost purely agricultural district like Basti grain-dealing and grain-lending are common forms of investment for capital. Cultivators borrow seed from the village landlord or corn-chandler, repaying it in kind at harvest. The *interest charged is* nominally 25 per cent., but is really much more. Why it is so can be best explained by a quotation from the Farukhabad notice. "The lender takes advantage of the natural fall in prices between the time of sowing, when they are highest, and of reaping, when they are lowest. The terms of the account are astutely shifted from kind to cash when grain is dear, and from cash to kind when it is cheap. Thus, if 10 sers of seed are borrowed for the spring sowings in Kárttik (October-November), when the price is Rs. 4 per maund of 40 sers, the lender's books *debit the borrower with* Re. 1. At the reapings in Baisákh (April-May), when the market-rate has fallen to (let us say) Rs. 2 the maund, the cash-figure is reconverted to grain, and the debt appears as 20 sers. Interest is now added at the rate of 25 per cent., which raises the sum to 25 sers. As a matter of fact much more than 1¼ times the loan is repaid. In the extreme case just taken the debtor returns 2½fold." But for further details concerning the sharp practice of grain-lenders the reader is referred to the Farukhabad notice itself, to the Bareilly notice, and to Mr. Beames' note on *Bisár* in his edition of Sir Henry Elliot's *Glossary*.[2]

[1] As during the early part of 1879 prices had not altogether recovered from the influence of famine in 1877-78, it has been thought advisable to show those rates only which were prevalent from the beginning of June to the end of the year. To the prices here given may be added those of wheat, 15 to 16 sers; gram, 16 to 13¼; and *kodon* millet, 18½ to 24. On the last-named grain, which if taken in sufficient quantity has intoxicating or poisonous effects, the half-famished population of 1878 are said to have recovered their strength. For in the autumn of that year the *kodon* crop was unusually abundant. [2] See Gazr, VII, 124-26; V., 634 36; and Beames' Elliot, I., 230-32.

The classes who lend money are much the same as those who lend grain; but amongst landlord usurers Bráhmans are especially conspicuous. Of large houses which confine their business solely to banking and money-lending there are few. When cheap ornaments are offered as security but half their value is lent; and if interest is charged, the rate varies from 12 to 18 per cent. yearly, according to the magnitude or pettiness of the transaction. When merely personal security is given, the interest rises from 16 to 37 per cent; but if the borrower be a banker, with whom the lender has frequent dealings, as little as from 6 to 9 per cent. is charged. Here as everywhere, however, money is easily obtained only by those who want it least. Except to a wealthy firm, it is never lent on purely personal security. By others valuable jewels must be pledged or their lands mortgaged. In the former case from 6 to 18 per cent. interest is charged; in the latter from 9 to 18 per cent. As received by the borrower, the loan is often less than its nominal amount. When large sums are lent, the usurer first deducts 5 per cent., by virtue of what is called his *hakk pahráwa*, that is, perhaps, his preliminary right. Similarly, when small ornaments are pawned, one anna in the rupee is retained by the pawnee as *hakk chhota* or "little right." Little right, indeed! the reader may exclaim. But it is only fair to mention that when such deductions are made the interest charged is less.

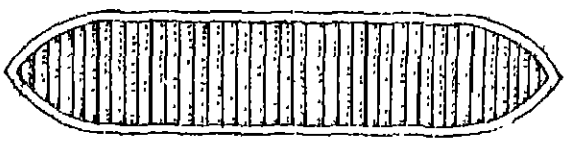
When not invested in grain-dealing or usury, money seeks to multiply itself in land. Thus laid out it is expected to yield from 6 to 12 per cent. yearly. But it is from the safety rather than the profit of such investments that estates are purchased.

Manufactures.

The openings for the speculator are indeed extremely few. Manufactures exist, but they are of the usual half agricultural description. Such is the sugar industry, which so far as the processes employed are concerned, has been described in the Budaun notice.[1] But to the technical terms connected with the sugar-mill the following may be added. The hole through which the expressed juice escapes from the bottom of the mill is called *kolhani;* the wooden or earthen cup with which it is ladled into the cauldron, *saika;* the cauldron itself *karáh;* the wooden instrument wherewith the syrup is extracted from the cauldron, *khári*, and the wooden vessel wherewith it is ladled into another cauldron, *ádh;* the iron skimmer with which the surface of the boiling juice is cleared, *pona;* the round flattish and earthen cooling-pan, *chák;* and the iron vessel which transfers to it the hot syrup, *lanki*.[2] Connected with sugar are sweetmeats,

[1] Gazr., V., 83-84. [2] For other terms connected with the sugar-mill, and for equivalents of these, see Gazr., V., 83 (Budaun); *ibid*, 632 (Bareilly); *supra*, 412-13 (Gorakhpur); and Gazr., VII., 39 40 (Farukhabad).

which to supply the local demand are concocted in cloying profusion. The manufacture of salt is as elsewhere prohibited, but considerable quantities of saltpetre are prepared by the Lunia, Nunia, or Nonera caste. Coarse cloth, coarse pottery, and neat though simple vessels of the baser metals are made in the few small towns and the larger villages. If charcoal-burning and hide-curing rise to the dignity of manufactures, both must be mentioned. In Basti and Northern India generally the carpenter is still what his name once implied, a cartwright.[1] The principal products of his craft are wagons, ploughs and other agricultural apparatus. On the banks of the Rápti and Ghágra are constructed a few clinker-built boats and barges. The method of building is perhaps peculiar to India. The prow and stern are exactly similar, and shall therefore be called the two ends. These ends and the bottom of the vessel are put together on the ground, in one flat piece, thus :—



The ends are then bent up like those of a bow, being kept in that position by props; while the bottom is retained in its original flatness by weights. Next the sides are added; and our bow being now permanently strung, the props are removed. A few ribs are afterwards inserted for the sake of strength, but the vessel has no keel.

Trade.

It is probable that, with the exception of sugar, few of the manufactures just mentioned are exported. The exports of Basti are limited chiefly to agricultural raw produce, a term in which unrefined sugar is included; and unrefined sugar, it should be explained, is sugar whose treacle has not been removed by pressing or straining. These agricultural exports find their way down-country by river to the marts of Gorakhpur and Bengal. The principal imports are the raw-cotton, cotton-stuffs, and salt sent by road from Cawnpore through Faizabad; the metal vessels and stone shipped by river from Benares and Mirzápur; and the spices, drugs, iron and timber of Nepál, which travel by both road and river. Proceeding from this general statement to details, we may classify the

[1] Lat. *carpentarius*, from *carpentum*, a cart or chariot

commerce of Basti as external and internal, as trade with places outside the district and trade within the district itself.

The external trade, again, divides itself into trade with places outside British territory and trade with British territory itself. Let us begin with the foreign commerce. Until 1856 Basti was bounded on three of its four sides by native states, and the result was no slight check on trade. The cotton and other merchandise of western districts found the direct route to Basti and Nepál practically closed. To avoid the exactions of Oudh, a wide detour through Jaunpur and Azamgarh was inevitable. Nor could river traffic attain its present development. The Oudh landholders levied harassing tolls on vessels passing up and down the Ghágra. The annexation of Oudh introduced free-trade on the southern and western frontiers. But on the northern Nepál still imposes certain restrictions on the natural course of commerce.

External commerce (*a*) foreign.

Obstacles by which it was and is impeded.

These restrictions are both direct and indirect. There are orders forbidding the passage of merchandise except by specified routes, and there is an objectionable system of taxing traders. The bulk of the traffic wending to and from Basti must pass through certain Nepálese marts lying between our frontier and the foot of the hills. These are Sirsewa, Bahádurganj, and Captainganj, all in that Shiúráj district which once formed a part of Gorakhpur-Basti. The two last are certainly modern foundations, being named respectively after the late Sir Jang Bahádur and one of those captains who in the Nepálese army command battalions. At Bahádurganj is quartered during the trading season a military force; and from this place probably are detached the patrols that watch the Basti border. An old mart further to the east, in what was once Gorakhpur, is Bútwal. Through these towns is forced every form of Nepálese export except fragrant resins (*dhúp*),[1] *baukas* grass, rough wood, grain, and clarified butter. But the tariff of exempted articles varies from place to place; and even for exempted articles a customs pass is required. The patrols prevent other commodities from passing the frontier except through the favoured depôts. If a British subject is caught crossing the border with prohibited goods, those goods are confiscated. A Nepálese trader stopped under similar circumstances not only loses his wares but is turned back. Hence perhaps the common belief that Nepálese subjects are forbidden to enter our territory.

The trade of the privileged towns is almost wholly in the hands of a few British subjects who have settled there as shopkeepers. They buy goods which

[1] The term *dhúp* is applied also to the wood, imported in small quantities, of the *Juniperus excelsa*, or pencil cedar. Dhúp simply means, in fact, any fragrant fumigant used as incense; and to this use the wood just mentioned is sometimes applied.

itinerant hucksters (*baipárí*) bring from British India, and sell these again to the hillmen. Conversely, they buy from the hillmen and sell to hucksters who are returning to this district. To take shops in the Nepálese marts these British subjects are practically forced by the fact that, if they do not, their merchandise is taxed at a rate about 25 per cent. higher. The Biskohar traders, most of them engaged in the Nepál business, are said to complain bitterly of this regulation. "If we may believe report," writes Mr. Fuller,[1] "the residence of the richer traders is rather enforced by official pressure than tempted by benefits." The so-called residents retire to British territory during the rains, when the malarious marts of the Nepálese Tarái are deserted. It may be urged that they need not return to Nepál unless they please. But if they went not thither their occupation would be gone.

The prime object of these vexatious restrictions would seem to be the enrichment of the Nepálese depôts at the expense of the British frontier towns. The latter, the natural and perennial centres of trade, have undoubtedly suffered. Though larger than when the Nepál marts were first established, and all exports from them to British dominions forbidden under pain of death,[2] the business of Biskohar has greatly declined. But these Nepál marts, which are uninhabitable for a third of the year, cannot hope for any really corresponding gain. A second reason which perhaps forces traffic through them is, perhaps, the easier collection of the customs dues. In the same manner, it may be urged, and in a British municipality, imports must pass certain octroi outposts. In these Nepálese towns customs dues are certainly levied; and it is a matter of regret that they are not levied by less uncertain methods. They are assessed in some cases on the load, in others on the weight, now on number and then on the value. The rate of taxation per maund, so far as can be gathered from Basti traders, is for the salt, sugar, potatoes, and tobacco imported into Nepál, annas 4, 4, 10, and 4 respectively; for the exported cardamums and turmeric Rs. 5 and Re. 1¼. But the taxes are farmed out to contractors and differ on the frontiers of different districts. All that is certain about them is their uncertainty; and their very arbitrary nature must have a rather discouraging effect on trade. Besides customs duties an octroi is sometimes levied on imports, while another impost known as *khunt* is taken from non-resident traders.

"A British trader," reckons Mr. Fuller, "taking 100 maunds of coarse sugar (*gur*) to the Captainganj bázár will have to pay the following taxes.

[1] From whose able report on the *Foreign trade* of these provinces (1877-78) most of the information here given has been gathered. [2] *Gorakhpur-Basti Settlement Report*, II., 76.

The value of a maund of gur is assumed to be Rs. 7, and the 100 maunds is presumed to be laden on 50 bullocks :—

	Rs	a.	p.			Rs	a	p.
Customs at	0	0	9	per rupee of value ...	...	32	13	0
Khunt at	0	2	0	per bullock ...	...	6	4	0
Plus octroi (if paid) at $\frac{1}{3}$th of total value ...				...	...	26	14	9
				Total	...	65	15	9

"On his entry to a municipality in the North-Western Provinces he will not, as a rule, be taxed more than Rs. 12½, at the rate of 2 annas a maund. But it is not so much the *amount* levied by Nepál that appears to be complained of as the *manner* in which it is levied. It is much to be wished that a fixed tariff of duties were published which would enable a trader to calculate with some certainty the profits of a venture, and give some basis on which illegal exactions could be complained of."

Routes to and from Nepál;

From the restrictions on the Nepál trade to the Nepál trade itself. The two principal road-routes by which this enters Basti are: (1) from Sirsewa, Bahádurganj, and Captainganj, by way of Marni in the north-west corner of the district or of Kakrahíghát on the Bánganga, above that river's junction with the Rápti; (2) from Bútwal, *viâ* Lautan or Uska. But most of the roads are little better than cart-tracks, and degenerate into such after crossing the Nepál border. The produce of the Nepál Tarái enters the district by numberless by-paths or by no path at all. River-routes are provided by the Bánganga and Dhamela; but also, though not directly with this district, by the Rápti and other affluents of the Ghágra.

and registration of traffic on those routes.

Five posts of the Agriculture and Commerce Department register the traffic passing to or from Nepál by road. One, at Marni, watches the trade with Bahádurganj and Sirsewa; a second at Kakrahíghát, that wending across the Bánganga and Rápti; the third at Uska; the fourth at Sohás on the Kurna near Uska; and the fifth at Lautan, that which by several converging roads leaves or seeks Bútwal. The value of the traffic which during the financial year 1878-79 passed these posts may be thus shown :—

Post.	*Value in rupees of traffic*, 1878-79.		
	Imports	Exports.	Total.
	Rs.	Rs.	Rs.
Marni	1,00 818	2,32,352	3,33,170
Kakrahíghát	47,089	33,249	80,338
Uska	4,64,570	34,387	4,98,957
Sohás	20,048	7,386	27,434
Lautan	2,94,417	2,10,058	5,04,475
Total ...	9,26,942	5,17,432	14,44,374

These returns are perhaps somewhat vitiated by the want of supervision and the unfitness, moral or mental, of the registering clerks. But "whatever percentage of error they may contain, they do succeed in showing in broad lines of light and shade both the volume and the direction of exports and imports."[1] The great excess of imports over exports will at once be noticed. The balance against Basti seems to consist chiefly in the value of the imported grain and timber. The cash paid for these articles is apparently retained in Nepál, and not exchanged for British Indian commodities.

Imports from Nepál.

The imports from Nepál are of two classes: those which are allowed to enter the district direct from the Tarái, and those which traverse or proceed from the submontane marts. The Nepálese hills are not near enough to maintain any *direct* trade with Basti, or rather their exports are unnaturally intercepted by the marts in question. The commodities supplied by the Tarái are chiefly confined to unhusked rice and wheat; but barley and millets, gram and other pulses, are imported in more sparing quantities. The food thus introduced is collected at Lautan, Uska, and Menhdáwal. Hence it is sent, if intended for Calcutta, down the Rápti and the Ghágra; or if intended for consumption in these provinces, across the Ghágra to Tánda and Faizabad. Clarified butter, also, is of course largely imported from so well known a cattle-breeding tract as the Tarái.

But with the exception of this grain and this clarified butter almost all the Nepálese imports reach our border through the towns lying between that border and the hills. The principal articles thus received are drugs, fibres and fibre manufactures, hides, iron, oilseeds, spices, and timber; but to this list likewise should be added clarified butter and grain. Some opium also is imported; but as this must be contraband, the less said about it the better. The drugs, of which a large weight finds its way to Lautan, are nearly all non-intoxicating. They consist of *ghurbach*, the root of a flag (*Acorus calamus*) found in swampy places; *lodh*, the bark of a forest-tree (*Symplocos racemosa*); *kaiphal*, also the bark of a forest-tree (*Myrica sapida*); *kattha* or terra japonica, the resin of the khair (*Acacia Catechu*); *lobán*, *bahroza* or benzoin, the turpentine of the chír pine (*Pinus longifolia*); *karáyal*,[2] the gum of the sál (*Shorea robusta*); *majith* or Indian madder, the root of the small plant known as *Rubia cordifolia*; *dál hard*, the yellow wood of the hill berberry (*Berberis Lycium*); *cháb*, the berries of creeping plants of different species and the *Piper* genus; *kakra singi*, the horn (*sing*) like galls of the wild shrub called *Rhus*

[1] The quotation is from a letter (1880) by Mr Buck, the Director of Agriculture and Commerce. [2] Called also *rál*, i. e. *the* gum *par excellence*; and dhúp or dhúna, i. e, *the* fumigant.

succedanea; kumkum, the young leaves of a genus named *Didymocarpus; chiraita*, the well-known liver medicine decocted from various species of *Ophelia; pakhánbed*, the rhizome of *Saxifraga ligulata; nirbisi* or *jadwár*, and *atis*, the roots of different species of *Aconitum;* with *bikhman* and *singia*, whose aconite origin is less certain. These drugs are used chiefly for medicinal and veterinary purposes; but we cannot linger further to describe their exact uses. An interesting note on the subject was contributed by Mr. J. Hooper, U.S., to the Agriculture and Commerce report for 1878-79. Mr. Hooper adds some half dozen other drugs whose botanical species he was unable to identify. The demand for such articles, chiefly spontaneous forest produce, surprises the inhabitants of the wild and wooded Nepálese hills. "The Biskohar traders," they exclaim, "are a strange folk, who give silver in exchange for sticks and leaves." One curious fact connected with the import of catechu and some other resins is that, in places where they are taxed at all, women and children are allowed to carry them across the frontier untaxed.

The fibres are those of the plant known as laria san (*Crotolaria juncea*) and of the grasses bhanj and bankas (*Spodiopogon angustifolium*).[1] The fibre manufactures are coarse jute sacks and coarse hemp cloth or matting (*bhangra, bhangela*).[2] The alternative terms "cloth or matting" rightly express the great differences in the texture of this fabric. It is sometimes a coarse loose sacking; sometimes a compact wearing material; but in both cases of great strength and durability. Another stuff bearing the same name, with *pua* or *allo* prefixed, is made from the fibre of a plant called "chahu shisban" (*Maoutia puya*). This pua bhangra is finer, softer to the touch, and of a rather darker colour than the ordinary bhangra. The chief Basti mart for these fibre manufactures is Uska.

Nepálese hides and horns are imported in small quantities only. The iron is introduced in the form of either pig-iron or manufactured tools, such as pick-axe heads. But the import is decreasing in favour of the cheaper and better European article. The import of uncoined copper, though allowed in Buchanan's time, is now forbidden, being punished by the confiscation of the contraband metal. It is the not unreasonable conclusion of the Nepál Government that the less raw copper is exported, the more coined copper will find its way into Hindústán. The coppers known throughout these provinces as "Gorakhpuri pice" are largely coined at Tánsen in the Pálpa district, and largely imported into British India. The oilseeds are

[1] This identification was made at Kew.

[2] From *bhán*, the intoxicating wild hemp.

chiefly linseed, rape (*sarson*), mustard (*rai*), and sesamum (*til*). The linseed seems as a rule to seek Lautan, the mustard Uska. A large quantity of these oilseeds finds its way down the Rápti and the Ghágra to Calcutta.

The principal spice is turmeric, used in cookery as well as dyeing. The Nepálese plant has a shorter, rounder, and yellower root than the variety known to the market-gardeners of the plains. Next to turmeric stand *tejpat*, the leaf of the cinnamon tree (*Cinnamomum tamala*); and *timur*, the aromatic berry of a shrub (*Zanthoxylum alatum*) found in the hills. The other spices are cinnamon itself, chillies, cardamums, ginger, black-pepper, coriander-seed, the hill betel-nut, and tree-lichens of kinds (*burhna*). But the latter are used as a perfume rather than a spice.

The timber which is the principal export of Nepál is for the most part floated in logs down rivers such as the Rápti and the Dhamela. But a little of it passes also by road, in the shape of axles, cart-wheels, and other carpentry. The chief varieties are the woods of the *sál* and *ásna* trees, both above mentioned as indigenous in this district also. Sál forests are the only plantations which the Nepál Government takes any pains to preserve. But even sál trees are rather recklessly felled; and unless some restraint is put upon this practice, the timber imports must surely decrease. Sál logs are so heavy that, to keep them afloat on their way down-stream, they must be lashed to "dug-out" canoes.

Exports to Nepál.

Exports from this district to Nepál must in most, if not all, cases pass through the Nepálese submontane towns. Chief amongst such exports are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Probably on account of its heavy transport expenses, raw-cotton is little exported. Being both forced through the towns just mentioned, the cotton manufactures and the spices from Nepál practically pay for one another. The former consist of a little country-spun yarn, a good deal of European piece-goods, and a far larger amount of native cotton. The European stuffs come chiefly *viâ* Gorakhpur from Gházipur; the little raw cotton and the country cloth from Faizabad or Tánda. The cocoanuts leave the district mainly by way of Kakrahíghát. Hardly needful, perhaps, to note that they are a mere re-exportation, which cannot be produced in a country so far from the salt sea as Basti. The export of salt is increasing. But the Nepálese prefer the Tibetan to the Indian chloride, and except in times of mourning, when the former is forbidden, rarely use the latter. Very little refined sugar finds its way into Nepál. The exports, which adopt as

a rule the Kakrahíghát route, consist chiefly of unrefined varieties like molasses (*shéra*).

External trade, (*b*) with British territory.

The external trade with British territory may be trade with other districts of these provinces; or with districts of other Indian provinces; or even, through those other provinces, with England itself. The commerce with other districts of these provinces is of course the most important, but for the purposes of this notice need not be discussed as apart from the other two trades just mentioned. Materials, indeed, for any such separate treatment are wanting. In Basti the Department of Agriculture and Commerce registers Nepálese traffic only.[1] It may, however, be noted that the commodities exchanged between district and district in these provinces are chiefly limited to raw-produce—cotton, unrefined sugar, grain, oilseeds, and timber. Exchanged also are salt, iron, and tobacco; but the two former come wholly, and the last partly, from other provinces or native states. The reason why imports and exports are chiefly unmanufactured is that the conditions and requirements of society are almost purely agricultural. There are no great manufacturing centres. On entering a district raw produce finds a limited manufacture in some small country town, whence the manufactured article is distributed to the immediate neighbourhood only.

Imports.

The articles which Basti chiefly imports from British territory are raw cotton, cotton-goods, and salt. Next, after a long interval, come metal vessels, stone, and the timber of Gorakhpur or Gonda; but these need not be further mentioned. Cotton, which prefers a dry soil and climate, cannot here be grown in sufficient quantities for home consumption. It must, therefore, be imported. Produced in Bundelkhand and the Dúáb, it is collected in the great emporium of Cawnpore. Hence in a raw or manufactured form it is sent across the Ganges to Faizabad or Tánda, and from these marts passes over to Basti. It travels mostly by road, eschewing as a rule the Oudh and Rohilkhand Railway. Of European cotton-goods much comes from Calcutta and little from Bombay. The imports of piece-goods are ten or a dozen times as great as those of cotton-yarn. The principal distributing centre is Gházipur, near the railway from Calcutta; and from Gházipur these manufactures travel to Basti by way of

[1] A since closed post at the Kuána-bridge near Basti registered in 1878-79 the traffic passing along the Faizabad and Tánda roads—that is a certain amount of the traffic with Oudh. The value of the imports from Faizabad was returned as Rs. 3,21,838, and from Tánda as Rs 2,16,573; total Rs 5,41,411. The corresponding figures for the exports were towards Faizabad, Rs. 3,90,469; towards Tánda, Rs. 3,21,621; and total Rs. 7,12,090.

Azamgarh or Gorakhpur or both. Here as elsewhere in the North-Western Provinces the manufacture of salt is forbidden, and that necessary is imported chiefly from Jodhpur and Jaipur in Rájputana. But rather more English salt, from Liverpool *vid* Calcutta, is used in the Benares division than elsewhere. Though in British India Tibetan salt is untaxed and Indian salt taxed, little or none of the former ever reaches the plains. Difficulties of transport raise its price even in the hills to that of taxed salt; and to bring it further would not pay.

Exports.

The principal exports to British dominions are rice, wheat and other grains, sugar and oilseeds. Amongst minor exports may be mentioned opium, indigo, and clarified butter. Lac is collected in small quantities from the pípal and other trees, but in quantity so small that its import is more likely than its export. Owing to accidents of season the grain trade is liable to greater fluctuations than that of the exported sugar or the imported cotton. But as a rule Basti produces far more grain than it requires, and exports largely. Its surplus stocks pass across the Ghágra to the entrepôts of Jaunpur and Benares, or down the Ghágra and its tributaries to Calcutta. How large the grain traffic on the Ghágra is has been shown above.[1] If uninfluenced by abnormal causes, the traffic in spring grains lasts from about the middle of April to about the middle of August; and of these vernal products wheat is of course the most important. The large wheat export from these provinces to England through Calcutta promised for a small time great prosperity to India. The famine prices of 1877-78 nipped it in the bud, and whether it will live to flourish remains to be seen. But at present rates it pays better to keep corn in the country than to export it. The margin of profit, after sale in England, was never great. As compared with those of rice and wheat, the other grain or pulse exports of Basti are small. They include jowár millet, peas and gram.

In the requirements of its growth sugar is the opposite of cotton. Flourishing in the damp soil and climate of Basti, where cotton pines, it is thence exported to the cotton districts. To Bengal, too, much finds its way. The exports consist chiefly of unrefined varieties like compost (*gur*), *putri*, *ráb* and molasses (*shira*), but refined sugar leaves the district in no contemptible abundance. The same causes which render the district a productive field for sugar adapt it also to the growth of linseed. For its linseed, and not for its fibre, flax is widely cultivated. The export of other oilseeds—mustard (*rái*), rape (*sarson*), and mahua berry (*koendi*), is comparatively small. Oilseeds are, as a

[1] P. 115.

rule, sent down the rivers to Calcutta. The minor exports need not detain us long. A Government monopoly, opium is exported only to the Government factory at Gházípur. A small quantity of safflower and other dyes is transmitted to other districts of these provinces or Calcutta. The clarified butter exported from Basti is probably produced in the Nepál Tarái and re-exported. The principal producers of this commodity are, not the districts of the Benares division, but the Agra districts bordering the Jamna. The quantity produced in Basti itself is by reason of defective pasturage small.

Internal trade: markets and fairs.

We now come to the second great class of trade, the internal commerce between places within Basti itself. This may be briefly defined as the exchange of agricultural raw produce for coarse and primitive manufactures. The rustic brings his crops to the nearest market village or small town, bringing back cloth, metal vessels, or other simple necessaries. But his requirements are neither extensive nor expensive. His demand for manufactures falls short of his supply of grain, and he should therefore return with a cash balance. What becomes of this balance is an intricate question on which the village usurer could probably throw some light.

In every parganah are several places where markets are held once weekly or oftener. More about these rural centres of commerce will be found in the town and parganah articles. Suffice it here to mention that the only mart with any real pretensions to a large business is Menhdáwal. But a considerable trade is carried on at Bághnagar in Maghar, Bánsi, Basti, Belwa of Amorha, Bhánpur, Biskohar, Chillia, Dubaulia, Domariáganj, Gáeghat, Ganeshpur of Nagar, Harain, Hanumánganj of Maghar, Lautan, Mukhlispur of Mahauli, Nagar, and Uska. At many places holy festivals become the excuse for fairs which are really commercial rather than religious. Chief of such gatherings are those held in the end of October-November and the beginning of March-April at Sítárámpur in Amorha. The first, called the *Kámki ká Nhán*, has for its ostensible object ceremonial bathing in the Ghágra, and is attended by about 100,000 persons. The second, which takes place on the Rámnaumi festival, is attended by about 10,000. To the *Ashnán Bharat-bhári* fair, held in the end of October-November at Bhári of Rasúlpur, are assigned 50,000 visitors. At Jignán of Bansi, in the following month (November-December), some 35,000 holiday-makers celebrated the betrothal and marriage of Ráma (*Dhánukjag* and *Rámbiyáh*). Attendances of 12,000, 11,000, and 10,000 respectively are ascribed to the gatherings assembled in March-April at Lálganj of Mahauli (the *Muhára*); at Amorha (the *Rámrekha*); and at Sirsi of Amorha (the

Makhaura). The Shiúráttri fair held in February-March at Tama of Maghar has about 9,000; the *Bhadesarnáth* held in the same month at Bhadesar of Basti, about 6,000 visitors. The same figure represents the numbers who assemble to celebrate the "full-moon bathing" (*Ashnán Púranmáshi*) at Kakrahighat of Bánsi in October-November; while about a thousand less meet at the "pond-bathing" (*Ashnán Pokhra*) held in the following month at Amaulipur of Amorha.

The minor gatherings are those held thrice yearly at Menhdáwal and twice yearly at Bánsi; the Shiúráttri at Katesarnáth in Rasúlpur (February-March); the bathing-assemblages at Pachos and Pandol in Amorha (December-January and March-April); the fête of Kabír at Maghar (December-January); and the *Paltádevi* at Alídápur of Bánsi (March-April). Some further account of the principal fairs will be given in the articles on the towns, villages, and parganas where they take place. It will be seen that they are chiefly of Hindu origin; but many are held also in honour of the rather mythical Muslim martyr Sayyid Sálár, *alias* Bálá Pír,[1] *alias* Ghází Miyán. None is deemed of sufficient size or turbulence to require the attendance of an additional police force. There is much sameness about the articles, often articles of luxury, exposed for sale at all. The commonest wares are cotton and woollen cloth, metal utensils, cutlery, rice and other grains, salt, spices, sugarcane, sweetmeats, toys, shoes, ornamental caps and cheap female ornaments.

Weights and measures.

A corollary to the subject of commerce is that of weights and measures. These are in many respects peculiar. The Government *ser* of 80 *tolas* or $2\frac{2}{7}\frac{8}{5}$ lb avoirdupois is not in general use. The unit of weight is the copper coin called the Gorakhpuri or Bútwal pice, of which that ser contains $22\frac{1}{2}$. Four of these pice = 1 *ganda*. Seven or eight gandas = 1 local ser "crude" (*kacha*); 40 gandas = 1 *panseri*, which equiposes 150 rupees; and 25 gandas = 1 local ser "mature" (*pakka*). The weight known as the *sel* varies in practice from $22\frac{1}{2}$ to $31\frac{1}{2}$ gandas, according to the locality and the nature of the grain sold. But the sel *par excellence*, the sel by which the variations of other sels are measured, is a sel of white rice; and this equals one local ser mature. Sixteen of these true sels = 1 *máni* and 16 mánis = 1 gon. But paddy or unhusked rice weighs about twice as much as husked or white rice; and in measuring the former 8 sels only go to the máni. In this paddy weight 5 mánis = 1 *man*; and this man = 48 Government sers. Neither man nor máni must be confused with the smaller

[1] The title of Bálá Pír or High Saint is bestowed also on other persons, such as Shaikh Kabír of Kanauj. The latter is not, however, to be confused with the greater Kabír whose shrine may be seen at Maghar.

and rarer weight known as *mána*. The mána equals 6¼ gandas only; or, in other words, 4 mánas = 1 local ser mature.

So greatly do the customary standards differ from mart to mart that the above remarks must be taken as general only. In the present backward commercial state of the district and the provinces, the want of uniformity matters perhaps but little. So long as the people prefer this confusion of weights, the interference of the legislature would be undesirable; and before such interference becomes urgent, the extension of trade and communications will probably have rendered local measures almost as extinct as they are in England.[1] Meanwhile it is needless to ask the question whether the State should not assert the exclusive right of making weights as it does of coining money. It is always open to a purchaser to claim measurement by Government weight, just as it is always open to the seller to claim payment in legal tender instead of Nepálese pice. Government weights are kept at all tahsíldars' offices; and to these offices weights professing to represent Government standards can always be brought for verification and stamping.

The crude ser is prevalent chiefly in the southern parganas, where the sei is not used. But, as might be expected from its rice origin, the latter weight is universal in the rice-bearing north-country. The mature ser is in vogue all over the district. When collected into heaps on the threshing-floor, grain is sometimes measured by a standard of capacity called *páthi*. The weight of a páthi varies in different villages from about 1 to about 1½ Government maunds. Like the máni, the páthi is familiar in the hill-country south of the Ganges plain.[2] Ordinary scales are called *tarázu*; goldsmiths' scales, *kánta*; giant scales for weighing sacks, *rátul*; and balances for weighing wood, *tak*. Weights, made as elsewhere of iron or stone, are named *bánt* and *batkara*.

Measures of length and area.

For measures of length and area an unit is supplied by the *háth* or cubit. The values of this standard differ in different parganas; but were sanctioned by the old Oudh Government and have been adopted by our own. They are as follows:—In Bánsi, Rasúlpur, and Binayakpur, 22·7 inches; in Amorha, 20·6; in Nagar and Basti, 20·9; in Maghar, 21·4; and in Mahauli, 21·3. From the cubit upwards, the table is everywhere uniform. Five cubits = 1 *latta* and 20 lattas = 1 *jaríb*. The square of the latta is called *dhur* or *biswánsi*; that of the jaríb a *bígha*; and every-

[1] The death-blow to purely local standards was in that country given by the Imperial Weights and Measures Act, which, passed in 1824, came into force on the 1st January, 1826. [2] The máni in Bundelkhand and the Central Provinces; the pátha or páthi in Chutia Nágpur and South Mirzápur.

where 20 dhúrs = 1 *dhúi* or *biswa*, while a bígha contains 20 dhúis. But as the cubit varies, the uniformity of all these other measures is of course an uniformity in name only. The relative values of the bígha and the acre differ from parganah to parganah thus :—

Pargana	Measure of Government bigha in square yards	Number of bighas to the acre	Bigha what decimal fraction of the acre.
Bánsi, Rasúlpur, and Bináyakpur ...	3,976	1·2173 +	8214
Nagar and Basti ...	3,403	1 4222 +	·7031
Amorha ...	1,179	4 1051 +	·2433
Maghar ...	3,633	1·3700	·7300
Mahauli ...	3,000	1 3828 +	·7231

But besides these official or mature (*puka*) standards, there are many others known as crude (*kacha*). The average value of the crude *háth* is about 20 inches. Three háths = 1 *rassi* or *latta* of 5 feet. The square of 5 rassis is called a *mandi* ; while 24 mandis make a *bígha* of about 1,666·5 yards English. The native yard or *gaz* varies everywhere. In the south it is a few inches shorter, in the north about 4 inches longer than the English yard ; while at Bánsi it attains the monstrous length of 3 feet 7½ inches. But a table showing all these crude measures would probably fill volumes. Mr. Wynne mentions that almost every landholder in Rasúlpur has his own mandi ; while at the fairs at Bhári and Kateśarnáth every trader has his own *gaz*. The term mandi is in navvy's work sometimes applied to the Government biswa.

In the coinage of Basti there is nothing peculiar, for the wide currency of Nepálese coppers can hardly be called a peculiarity. A letter in the Board's Records for 1802 shows that there were then current seven different kinds of rupees. Taking the Lucknow coin and the figure 100 as its standard, it places the value of the Benares rupee somewhat above that par ; those of the Moti Sháhi, Gauhar Sháhi, and Muhammad Sháhi between 96 and 97 ; and that of the Rikábi above 91. The Moti Sháhi is said to derive its name from the same Scotch officer (Mr. Ahmuty) as Motíganj of Allahabad. The seventh rupee mentioned is the Gopál Sháhi ; and Buchanan notes in 1813 the occasional use of others from the Calcutta, Murshidabad, and Farukhabad mints. But it may be doubted whether the keenest numismatist could now collect many specimens of these coins in Basti. The only rupees in general circulation are those of the modern British Government. And in British Government rupees the district

District receipts and expenditure.

income and expenditure for two out of the past ten years may be shown thus:—

Receipts.	1872-73.	1879-80.	Expenditure.	1872-73.	1879-80.
	Rs.	Rs.		Rs.	Rs.
Land revenue ...	13,37,653	13,36,571	Revenue charges ...	66,164	1,76,810
Stamps ...	50,840	81,851	Excise (including opium) ...	1,342	1,373
Medical receipts (law and justice) ...	7,682	11,179	Assessed taxes ...	114	47
Police ...	573	6,823	Stamps ...	1,236	1,050
Public works ...	15,023	26,652	Judicial charges ...	35,778	26,539
Income and license taxes ...	16,750	16,711	Police, district and rural ...	1,15,654	1,33,195
Local funds ..	2,38,880	7,048	Public works ...	75,384	28,860
Post office ...	7,207	23,794	Provincial and local funds ...	4,32,646	10,525
Medical ...	...	9	Post-office ...	7,679	15,417
Educational ...	263	137	Medical ...	4,150	12,647
Excise ...	23,592	39,006	Educational ...	3,100	18,633
Cash transfer remittances,	34,280	1,41,900	Cash and transfer remittances,	7,46,716	8,25,000
Transfer receipts ...	22,517	6,419	Transfer receipts and money orders.	2,869	9,133
Money orders ...	26,479	44,477	Municipal funds ...	6,606	1,595
Municipal funds ...	4,149	1,975	Advances recoverable ...	225	659
Recoveries ...	404	1,057	Pensions ...	1,213	1,641
Rates and taxes ...	Included in Local Funds.	2,50,086	Ledger and savings-bank deposits	...	2,033
			Miscellaneous ...	1,110	2,382
Ledger and savings-bank deposits ...	...	10,492	Jail ...	15,43	17,507
Miscellaneous ...	4,580	6,857	Registration ...	3,572	2,772
Jail ...	...	4,324	Deposits ...	62,358	1,26,037
Registration ...	8,041	9,914	Málikána[1] ...	18,476	11,417
Deposits ...	65,752	1,45,663	Military ...	1,700	558
			Interest and refund, Famine ..		
			Relief works (famine charges),	...	5,223
Total ...	18,64,455	21,71,928	Total ...	12,79,126	14,24,977

Several items of this account will be none the worse for explanation.

House-tax towns.

There is no municipality in Basti. But the so-called municipal funds are collected and disbursed chiefly on police, public works and conservancy, in the towns of Menhdáwal and Biskohar. Here, under Act XX. of 1856, a house-tax is levied on well-to-do residents. Though superintended by the Magistrate-Collector, its assessment is in the first instance effected by a committee (*panchâyat*) representing the townspeople. Until a few years ago there were as many as a dozen house-tax towns in Basti. The income and outlay of the two that remain will be detailed in their Gazetteer articles.

Income and license tax.

The income-tax was abolished in 1872; and the above account, which begins with April[2] of that year, shows not the receipts for a perfect twelve-month. As an example, then, of what could be realized under this head, let us take 1870-71. In that year,

[1] Allowances made to owners of sequestrated estates.

[2] In India, as in England, the financial year begins on the 1st April.

under the Act of 1870, the tax was assessed at the rate of six pies in the rupee on all profits exceeding Rs. 500 yearly. The actual assessment amounted, for the whole district, to Rs. 59,496. There were 844 incomes of between Rs. 500 and 750 per annum; 267 of between Rs. 750 and 1,000; 184 of between Rs. 1,000 and 1,500; 65 of between Rs. 1,500 and 2,000; 108 of between Rs. 2,000 and 10,000; and 9 of between 10,000 and 100,000. The total number of persons assessed was therefore 1,477. The license-tax, imposed by Act VIII. of 1877, yielded in 1878-79 and 1879-80 returns of Rs. 17,198 and Rs. 16,711 respectively.

Excise.

Excise is levied under Act X. of 1871. At the close of the year 1879-80 the district contained 147 shops for the sale of native liquor, but none for the sale of English spirituous drinks. There were working 5 licensed stills; and 18,566 gallons of liquor were issued. The following table will show that the receipts of late years have, though liable to great fluctuations, been on the whole progressive :—

Year.	Still-head duty.	Distillery fees.	Fees for license to sell English liquor.	Drugs.	*Madak* and *chándu*.	*Tári*.	Opium	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73	10,600	14	3,898	4,500	100	5,969	123	...	52,213	1,274	23,939
1873-74	5,496	12	3,283	4,500	150	3,307	96	56	16,900	1,533	15,367
1874-75	6,891	13	3,914	2,528	361	4,632	114	2	18,455	2,745	15,710
1875-76	14,726	17	6,079	2,344	208	4,775	158	...	48,307	2,054	26,253
1876-77	14,841	12	5,338	3,000	150	4,699	96	1	28,137	1,945	26,192

Struck on these five years, therefore, the average of the net receipts is about Rs. 21,492 yearly.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879,[1] and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	*Hundi* and adhesive stamps.	Blue-and-black document stamps.	Court-fee stamps.	Duties and penalties realized.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	412	21,230	29,009	54	50,705	1,968	48,737
1873-74 ...	371	22,851	38,351	75	61,648	1,815	59,833
1874-75 ...	466	20,887	35,806	50	57,409	1,353	56,056
1875-76 ...	669	18,695	38,279	291	57,674	1,503	56,171
1876-77 ...	724	20,146	40,460	29	61,358	1,657	59,701

[1] This Act has lately superseded that (XVII.) of 1869.

The average net receipts may therefore be set down as about Rs. 56,099 yearly.

Registration.

The details of registration receipts may be shown for a third year not mentioned in the above general table of income and expenditure. In 1876-77 fees to the amount of Rs. 7,872 were realized on the 3,350 documents registered under the Registration Act (VIII. of 1871). The expenses of establishment and other charges reached during the same year the sum of Rs. 2,772. The total value of all property affected by registered documents was returned as Rs. 13,20,931, of which Rs. 11,86,800 represented immoveable and the remainder moveable property.

Judicial expenditure.

Under the head of judicial expenditure we may note the results usually attained for the money, or in other words the number of cases usually tried in the year. Tried by Criminal Courts in 1878-79 were 2,900; by Civil Courts, 1,664; and by Revenue Courts, 804.

Medical charges and sanitary statistics.

The medical charges are in great part those incurred at the one central and *the three branch dispensaries. The first is at Basti*; the three latter being situated at Birdpur, Bánsi, and Menhdáwal respectively. At these institutions cases are treated and medicines dispensed by native doctors, under the general supervision of the Civil Surgeon. The diseases which most often call for treatment, all more or less endemic, are as follow:—intermittent and simple fevers, small-pox, rheumatism, indigestion, dysentery, diarrhœa, cholera, bronchitis, inflammation of the lungs, pleuritis, *consumption*, *anæmia*, *dropsy*, *leprosy* and other skin diseases (shingles, scabies, impetigo, &c.), mumps, liver and spleen complaints, paralysis, stone in the bladder, and goitre.

"Basti," writes Dr. Kelly, "is peculiarly damp and relaxing. That part towards the north, known as the Tarái, has a malarious climate; and the natives suffer largely from intermittent fever,[1] which may be considered the most prevalent disease. The inhabitants generally are poor, badly fed and clothed, and being exposed under such conditions to noxious climatic influences, readily succumb to disease. Enlargements of the spleen are very common as the result of repeated attacks of ague. Very little has been done towards improving the drainage of swamps in the district. But the cutting of

[1] Speaking of these fevers, Dr. Buchanan writes "Some of a slight nature are called 'cold and hot' (*sardi-garmi*), and require little attention. The people allege that they are also liable to slight febrile attacks if they omit for some days *to eat before 10 o'clock in the* forenoon, especially near the equinoxes. This kind of complaint is called *khará*, and is accompanied by head-ache and bleeding at the nose."

forests and increased cultivation have done much towards ameliorating the prevalence of disease.

"There has been a yearly epidemic of cholera for some time past. Cholera invariably appears at the commencement of the hot season and disappears soon after the setting-in of the rains. Its character is that of Asiatic cholera. Malaria, insufficient food and clothing, are amongst the chief causes to which its presence may be attributed. It attacks the poorer classes in large numbers. It is impossible to give any idea of the *rate* of mortality. The deaths reported as from cholera are not to be depended upon. Little attention is, in my opinion, paid to the cause of death by *gorails* (village-watchmen, whose duty it is to report deaths). My native doctors have frequently visited villages where cholera was reported, and on arrival were shown cases of fevers, simple diarrhœa, and dysentery.

"Small-pox also is annually epidemic, and is likely to remain so until natives entertain less aversion to vaccination. The mortality under this disease is, I believe, small, but I can give no data. It is not reported like cholera; nor will the inhabitants, as a rule, accept of any treatment for it. It is most prevalent in March, April, and May, but it is also present in the winter months."

Small-pox and vaccination.

Vaccination is, however, increasing. In Buchanan's time it was unknown. But in 1874-75 as many as 4,815 out of 5,778 operations performed by the Government vaccinators were successful; in 1875-76 as many as 28,787 out of 29,264; 9,455 out of 10,561 in 1876-77; 10,170 out of 10,985 in 1877-78; and in 1878-79, 11,014 out of 11,672. Inoculation is less common than elsewhere owing, according to Buchanan, to the extreme views which the Muslim inhabitants entertain on the subject of predestination.

After Dr. Kelly's remarks the following figures, showing for five years the principal causes of mortality, must be taken *cum grano*:—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1874	13,737	2,152	579	964	2,063	19,175	13·22
1875	12,978	418	672	4,028	1,932	20,022	13 59
1876	20,122	1,004	706	2,338	2,794	27 264	18·78
1877	25,145	39	696	5,296	5,827	37,003	25 12
1878	51,865	311	1,151	568	8,520	62,415	42 37
Average ...	24,828	780	760	2,618	4,227	33,235	22·56

The treatment adopted by private native practitioners (*kabirâj*) is allopathic.

Native medicines.

But, though thus far in accord with the bulk of European opinion, these gentlemen hold somewhat singular beliefs as to the origin of disease All maladies are assigned to one or more of four predisposing causes, *viz.*, excess of air (*bâth*), bile or heat (*pit*), mucus (*kaph*) and cold (*sit*). All save perhaps a dozen of the native drugs mentioned in the Etáwa, Cawnpore, and Gorakhpur notices[1] are procurable also in this district. But Dr. Kelly adds the following. Remain to be added in some cases their uses, in all their scientific names :—

Plant.	Part used, or use to which put, or both.	Plant.	Part used, or use to which put, or both.
Abrakh.		*Bidhára* ...	Root decocted into purgative.
Aget	Decoction from root used as febrifuge.	*Bihidána* (quince-seed.)	
Allúbukhára (dried prunes).		*Bijband* ...	Demulcent.
Amúd (guava) ...	Leaves an astringent.	*Bilathand* ...	Ditto.
Anchi ...	Decoction from bark a gargle.	*Bíran* ...	Decoction from root mixed with salt, as a stomachic.
Asgand jangli ...	Apparently a gum; used in poultices for rheumatism.	*Chabhar* ...	Expectorant.
Aspgol.		*Chakor* ...	Seeds, mixed with borax and curds, applied as a cure for ringworm.
Atis[2]			
Azmúda.		*Chambeli* (kind of jasmine.)	Leaves and oil used as an injected unguent.
Bábrang ...	Anthelmintic	*Chandsar* ..	Demulcent.
Bachaur nîba ...	Root decocted into febrifuge.	*Chanolái* ...	Astringent root used in menorrhagia.
Bach desi ...	Stomachic.		
Bakchi ...	Fruit an ingredient in ointment for itch.	*Chhiriyáhand* ...	Demulcent.
		Chhohára.	
Banchhála ("forest bark")	Expectorant and febrifuge.	*Chipra* ...	Stomachic.
Bandál ...	Emetic.	*Chiraita*[3] ...	Hepatic.
Banhaldi ("forest turmeric")		*Chirchira.*	
Bánslochan.		*Chobchíni*, (China root or Smilax)	
Barha ...	Seeds a demulcent	*Dárchíni* (cinnamon).	
Barhni ...	Juice, mixed with honey, used in mania	*Datya* ...	Seed mixed with salt as a purgative.
Baroh ...	Decoction from bark used as astringent in dysentery	*Deodár* (hill cedar).	Decoction from wood used as febrifuge.
Bent (rattan) ...	Root decocted into a rheumatic medicine.	*Dhára* ...	Stomachic in cases of colic.
Bhathatiya ...	Expectorant.		
Bhatkenri ...	Decoction from root used in rheumatism.	*Fartábuti* ...	Demulcent.

[1] Gazr., IV, 403-04; *supra*, pp. 161, 426-28. [2] *Supra*, "Imports from Nepál."
[3] *Ibid.*

Plant.	Part used, or use to which put, or both.
Gadápurna ...	Decoction from root used in dropsy.
Ganda bahroza (pine-resin or turpentine.)	
Ganíma ...	Febrifuge.
Ghekuár ...	Tonic.
Gobhi ...	Applied as a paste in ophthalmia.
Gogul	
Gothaiha ...	Demulcent.
Golnár.	
Golshakari ..	Demulcent.
Gúlar (wild fig)	Bark used as an astringent in menorrhagia
Gurch ...	Febrifuge and astringent.
Hais ...	Bark used in poultices for rheumatic pains.
Har... ...	Powdered, mixed with honey, and used in similar cases.
Hing (assafœtida).	
Hdechi (cardamums.)	
Jáephal (nutmeg)	
Janet.	
Jatamási.	
Javatri (mace)	
Kabábchíni (cubebs.)	
Kachnár ...	Decoction from bark used as a gargle.
Kachur ...	Mixed with black salt as a stomachic
Kádam ...	Root a demulcent.
Káephal.	
Kafúr (camphor.)	
Kágchangha ...	Stomachic.
Kakrásíngi [1]	
Kakraundha ...	Used with rice-water as an astringent in menorrhagia.
Kali kuthi.	
Kamráj	
Karaunda ...	Root a febrifuge.
Karel (karaela, sál resin)	
Kari sawan ...	Demulcent.
Karwat.	
Karyári ...	Poultice in rheumatism.
Kasarya ...	Decoction from root used in rheumatism.
Kavalgatta.	
Keuli ..	Root and leaves decocted into rheumatic medicine.

Plant.	Part used, or use to which put, or both
Khákasdána ...	Powdered, mixed with ginger, and used in cases of lumbago.
Khambhár ...	Purgative; used also for congestion of brain in fever.
Khoksa ...	Root an ingredient in poultices for abscesses.
Khurásáni ajwáin.	
Kishmish (raisins.)	
Koni ...	Root and flower are febrifuges.
Koriya ...	Bark.
Kulanjan.	
Kulfa ...	Leaves and root ingredients in an astringent for menorrhagia.
Kundran ...	Root decocted into a febrifuge
Kusúm or *kesar* (safflower, saffron)	Ingredient in an ointment externally applied for strangury.
Lachhmana ...	Root a diuretic.
Lájar ...	Astringent.
Loith [2]	
Long (cloves).	
Lubán (benzoin).	
Malkakan ...	Root an emetic.
Mangrel ...	Stomachic.
Majíth (madder.)	
Majáphal.	
Meuri ...	Leaves rubefacient: applied in rheumatism.
Mida ...	Bark, a tonic and demulcent.
Mochras ...	Demulcent.
Muktpurni ...	Used in cases of rheumatism.
Murra	
Mushk (musk).	
Músli, black and white.	
Nágar motha ...	Mixed with sugar and used as astringent in dysentery
Nágkesar.	
Nílhandra ...	Oil applied in rheumatism.
Padam.	
Pakar ...	Root an astringent in cases of dysentery.
Pálúmár ...	Root and bark, astringent and sedative.
Palwal ...	Root, fruit and leaf, febrifuge, stomachic, and refrigerant.

[1] *Supra*, "Imports from Nepál." [2] *Ibid.*

Plant.	Part used, or use to which put, or both.	Plant.	Part used, or use to which put, or both.
Pamand ...	Root and bark; febrifuge and sedative.	*Samandsokh* ...	Root decocted into a demulcent.
Paptia.		*Sanā* (senna)	
Parlī ...	Astringent	*Sandal*, red (*rakat chandan*) and white.	
Patal nim ...	Juice used in cases of mania.	*Sangpasti* ...	Styptic
Pilu	Alterative, powder used in cases of leprosy.	*Sarphonka* ...	Mixed with black pepper becomes a medicine for splenitis.
Pipal ...	Root decocted into a gargle		
Pitpápra ...	Febrifuge.	*Sarája kachi* ("unripe lotus.")	Diuretic.
Pithwán ...	Decoction from root, a febrifuge.	*Sarvan* ...	Febrifuge.
Piyáz jangli (garlic.)		*Sehaur* ...	Alterative in cases of leprosy. Oil of leaves an unguent in rheumatism
Pokharbhed ...	Powdered, mixed with honey, and used in cases of vesical calculus.		
Pokharmúr.		*Sewán* ...	Demulcent.
Rájgur.		*Singia.*[1]	
Ramsá ...	Root a diuretic.	*Sirsaha* ...	Root decocted into febrifuge.
Rámtarái or *bhindi*		*Sufed dáb* ...	Styptic.
Rasan ...	Decoction a lotion in rheumatic cases.	*Sukhdarshan.*	
Raswat ...	Ointment of root.	*Supári* (betel-nut).	
Ratanjot.		*Súranján.*	
Revand chini (rhubarb.)	Leaves used in splenitis.	*Tabáshír* (bambu sugar)	
Rinka ...	Stomachic, used in colic.	*Taj* (kind of cinnamon.)	
Sáymunia.			
Salájit (storax.)		Túr (*palmyra*) ...	Astringent root decocted into medicine for diabetes.
Sálparni ...	Root decocted into a febrifuge.		

But the native pharmacopœia is not altogether vegetable. It includes many minerals, such as lime, nitre, alkaline earths (*sajji* and *khári mitti*), potter's clay (*kabis*) salt, sulphur, borax, arsenic (*sankhya*), yellow arsenic or orpiment (*hartál*), cinnabar or red sulphuret of mercury (*shangarf*), copperas or sulphate of iron (*hirákasis*), sal ammoniac (*naushádar*), corrosive sublimate (*raskapúr*), white-lead (*sufeda*), lead, pewter, tin, iron, brass, silver and gold filings.

History.

Like its predecessors this notice shall be closed with some account of the district history. But we must content ourselves with the merest sketch. The materials, never very ample, have been almost exhausted in describing that Gorakhpur of which, till 1865, Basti formed a part.

[1] *Supra*, "Imports from Nepál."

The two districts probably supplied its north-eastern corner to the ancient Puranic kingdom of great Koshála. This extended along the foot of the Himálaya from the Sárda to the Gandak, and from the foot of the Himálaya southwards to the Ganges.[1] Its capital was Ajudhya, the court of the heroic Ráma. The mass of legends which surrounds his name must not obscure his claims to be considered a real and historic personage. According to the calculations of Buchanan, he must have flourished about 775 years before Christ. Had he been a Western potentate he would have been deified; and from a mortal emperor would have become an immortal god. But being an eastern ruler, he has been declared an incarnation of an already existing deity. As the earthly embodiment of the saviour Vishnu, he is still, as already shown, the favourite god of Basti.

Ráma, about 775 B.C.

It is unlikely, however, that Basti was at this time much more than a forest interspersed with swamps and pasture-glades. There is a legend that, during a season of drought at Ajudhya, Ráma drove his cattle across the Ghágra to graze. But that there were some clearings occupied by villages is probable. Buddha, who lived about the middle of the sixth century B. C., was probably born in the district.[2] The birth-place of the great faith-founder is however a name and nothing else. Kapila-vastu or Kapila-nagara has never been conclusively identified with any existing village. The forms *vastu*[3] and *basti* are of course cognate and synonymous; but it must not be supposed that the comparatively modern Basti is the same as the ancient Kapila-vastu. *Nagara*, again, is merely the later *nagar* writ large; and General Cunningham[4] seems to identify Kapila-nagara with the existing parganah capital of Nagar. Mr. Beal[5] locates the city on the Rápti, about 60 miles above Gorakhpur; and thereby places it well within this district. Our knowledge about the position of Kapila may however be reduced to this:—that it lay on the route from the Buddhist cities of eastern Gorakhpur to the Buddhist Srávasti of Gonda; and that that route probably passed between the Ghágra and Rápti rivers.

Buddha, about 550 B. C.

But long before the time of Buddha the kingdom of Great Koshála had become divided. On Ráma's death and the partition of Ráma's empire, the paternal domains north of the

Prasenájít.

[1] *Sahti Sanggam Tantra*, quoted in *Eastern India*, (II. 325). [2] But the claim of Kapila to this honour is not altogether undisputed. The Singhalese accounts say that Buddha was born at Benares; and Fa Hian mentions a place called Tadwa (*To-wai*), about 8½ miles east of Kapila, as a pretender to the same distinction. [3] It may interest the reader to remind him that *vastu* is merely the *astu* of his Greek-grammar days with a digamma superadded. [4] See his map showing the travels of Chinese pilgrims (plate I of volume I., Archæological Survey Reports.) [5] *Travels of Fa Hian* and *Sung-yun*, translated from the Chinese by the Rev. Samuel Beal, B.A., chaplain in H. M.'s Fleet, London (Trübner's), 1869.

Ghágra had fallen to the share of his son Lava. Being bounded on the south by Saketa or Ajudhya, and on the east by Vaisháli or Bihár, the new kingdom must have included Basti. Its capital was sometimes Srávasti and sometimes Kapila. The king who ruled the tract in Buddha's day was Prasenájít. The Vishnu Purána, which fables him the fiftieth in descent from Lava, adds also that he was the great-grandson of Buddha himself. At any rate he was the contemporary of Buddha and one of the earliest converts to Buddhism.[1]

Bikramájít or Vikramáditya, about 150 A. D.

For about seven centuries after Prasenájít's death the kingdom flourished under his successors. Whether those successors were all Buddhists it is impossible to say; but it is certain that Vikramáditya, who conquered this part of India about 150 A. D., was a bigoted Hindu. The sacred Hindu buildings at Ajudhya being overthrown and overgrown by forest, he restored them. This Vikramáditya, who was the most powerful monarch of Northern India, must not be confused with that earlier namesake who in 57 B. C. founded an æra. To Buchanan must be ascribed the credit of first suggesting the distinction. While mentioning that the legends collected by Wilford required the existence of eight Vikramádityas, Elphinstone seems to recognize the existence of one only.[2]

Samudra Gupta.

The Ajudhya traditions relate that after a glorious reign of eighty years Vikramáditya was in an evil hour visited by the ascetic Samudra Pál. This Samudra beguiled him to allow his royal spirit to be transported by magic into a corpse. The king's body was no sooner vacant than Samudra re-occupied it with his own spirit, and refused to quit it. By this impious trick the man of piety acquired the throne of Srávasti, which his descendants retained for seventeen generations. The fact imbedded in this legend is that the Buddhist Samudra Gupta, who reigned for the first forty years of the third century A. D., overthrew the local dynasty and ruled in their stead. His success was perhaps merely the termination of civil wars excited by the drastic religious policy of Vikramáditya. The eighty years assigned to the latter's reign will hardly surprise those who know that in ancient history a single name often stands for a whole dynasty. It is remarkable that from Samudra Gupta to Gayáditya, the last Aditya monarch of Kanauj, there are exactly seventeen names on the list of the great Bais[3] emperors who governed Northern India.

[1] See Oudh Gazetteer, I., 539, and III., 281-82. Elphinstone's *History*, Bk. IV. chapter I.

[2] *Ibid.*; *Eastern India*, II, 334-36, and

[3] The correct transliteration of Hwen Thsang's *Fei-she* is Vaisya. But as pointed out by General Cunningham, Vaisa or Bais Kshatriya was probably intended.

Aboriginal rule.

The Guptas were themselves of lowly origin; and, as already shown, their predominance coincided with the uprising of those aboriginal tribes who all along the Sub-Himálayan tract, in Rohilkhand and Oudh, in Gorakhpur and Bihár, sooner or later supplanted the war-enfeebled Aryans. The accession of the new dynasty was in fact not only a triumph of Buddhist over Hindu, but of race over race.[1] In the democratic bosom of Buddhism, which renounces caste, the despised autochthones had found a solace for the contumelies of the proud invaders who had lorded it over them so long. Of the many centuries of aboriginal rule which followed next to nothing is known. But there are aborigines and aborigines; and the legends collected by Buchanan seem to prove that the Bhar or the Cheru had at times to dispute the realm with the Tháru or the hillman. If we use the "or" instead of the "and," it is because Bhar and Cheru, Tháru and hillman, are by some deemed convertible terms. The Thárús are said to have ruled with exceptional splendour, and to have left their brick strongholds scattered all over the north-Ghágra country. But their advent was elsewhere and perhaps here followed by the encroachments of forest and the decay of ancient towns.[2] In the beginning of the fifth century the district was traversed by the Chinese Buddhist pilgrim Fa Hian, who passed across it from Gonda to Gorakhpur. Srávasti was then inhabited by but 200 poor families. In Kapila, the capital of Koshála (*kiu-sa-lo*), "there is no government or people; it is just like a great desert. There are simply a congregation of priests and about 10 families of lay people * * *. The country of Kapilavastu (*Ka-weilo-wei*)[3] is now a vast wilderness. You seldom meet any people on the roads, for they are much in dread of the white elephants and lions (wild elephants and tigers?) which frequent the neighbourhood and render it impossible to travel fearlessly." The palace of Suddhodana, where Buddha was born, was in ruins. But about a dozen towers (*stupas* or relic-temples), which marked the localities of great events in Buddhá's life, were "still existing." Fa Hian mentions also the spring called the Arrow Fountain; the place where king Virudhaka slew the offspring of the Sákyas; and the spot where Buddha hurled a dead elephant outside the city walls.[4]

Fa Hian's visit in the beginning of the fifth century.

[1] North-Western Provinces Gazr., V., 617, Oudh Gazr., I., 111; and *Supra*, pp. 429-32.
[2] *Eastern India*, II., 341; Oudh Gazr., I., 530. Buchanan mentions a race called Sivira as "succeeding" the Cheriís. He perhaps means the Seoris or Soeris, a tribe sometimes deemed akin to the Cheriís; but the identity of his Siviras was considered too uncertain to justify their mention in the text. [3] Said by Mr. Beal to be a mistake for *Kapi-lo-wei*, *i.e.*, city of Kapila. [4] Beal, pp. 85-89.

But all these localities and buildings are described with much greater fulness by Hwen Thsang, who visited Kapila about 635 A.D. "The kingdom of *Kie-pi-lo-fa-sou-tou* (Kapilavastu)," writes the latter, "has a circuit of about 4,000 *li* (660 miles). It has ten deserted towns, which present a dreary aspect. The royal city is in ruins, and one no longer knows what was the extent of its circumference. The palace which stood within the capital was from 14 to 15 *li* (about two miles) in circuit. It was entirely built of brick. Its remains are still high and solid, but it has been deserted for ages. The villages are fairly peopled. There is no king, but each town has its own chief. The land is fat and fertile; the sowings and the reapings take place at regular periods; the seasons never derange themselves; the manners of the inhabitants are sweet and affable. There were once nearly a thousand Buddhist convents whose ruins still exist." The relic-temples were even more numerous. "To the north-west of the town one counts stupas by hundreds and thousands. It was in this place that the race of Sákya was massacred. After king Virudhaka had conquered the Sákyas, he led them and their families prisoners to the number of 99,900,000 souls, and had them all slaughtered. Their corpses accumulated like heaps of straw; and their blood, which had flowed in waves, formed a large lake. Secretly prompted by the gods, men gathered up their bones and gave them sepulture." Virudhaka was the son of the Prasenájit aforesaid, and effected this butchery because the Sákyas had taunted him with the fact that his mother was a slave-girl.

Hwen Thsang's account of Kapila, circ 635 A.D.

But Hwen Thsang does not content himself with mere general statements as to the number of the buildings he visited. The position of the various convents and shrines he describes with much careful detail. All seem to have been monumental, marking spots associated with the adventures of Buddha or other saints. Thus at the place where Buddha was born stood a monastery (*vihára*); and at the place where he displayed his strength by "putting" the elephant, rose a temple. The ditch which the fall of the huge beast dinted in the ground might still be seen beside the southern gate of the city, and was called the elephant's fosse (*Hastigarta*). Outside the eastern gate was the Hindu temple of Ishvaradeva, a stone idol of imposing size. When Buddha was still a babe, his nurse bore him into the temple. On his entrance the idol rose, and continued standing before him until his departure Near the city were a stupa and a column, both reared about 250 B.C. by the emperor Asoka. The column was surmounted by the figure of a horse.

Several incidental details serve to give the Chinaman's account a little local colour. The neighbourhood seems to have been fairly wooded. Just outside

the town on the south was a wood of fig-trees (*gúlar?*); while at some distance in another direction might be seen some ancient asogs. Nearly five miles to the south-east, and flanked by a temple, lay the Arrow Fount, so called because it sprang from a hole pierced in the ground by Buddha's arrow. South-eastwards past Kapila itself flowed a little burn. This was perhaps the Manaráma, but was then called the River of Oil. Of oil indeed its stream had once consisted. But when Maya, the mother of Buddha, wished to bathe in it after her confinement, the oil was turned into water, which it had ever since, though "sweet and unctuous," remained.[1]

The Domkatárs.

Though noticing the religious buildings of the past, Hwen Thsang is altogether silent as to the religious beliefs which he found existing at the time of his visit. Whether, therefore, in the first half of the seventh century Basti was chiefly Hindu or Buddhist must ever remain uncertain. Buddhism had in places perhaps faded before the sister faith of Jainism. We know that about 1000 A.D. the neighbouring Gonda was ruled by a Jain dynasty whose race is diversely described as Thárú or Rájput. It was perhaps a mixture of both; for Aryan invaders did not in that age altogether despise intermarriage with the aborigines. The contemporary kings of Gorakhpur are in just the same manner called sometimes Thárús, sometimes Ráthors. But before the end of the twelfth century the dynasties of both Gorakhpur and Gonda were crushed by the Domkatárs or Domwars. These are variously styled either Rájputs or military Bráhmans. But there is no doubt that they had wedded the daughters of both Doms and Bhars, deriving from the former tribe the first part of their own name. The realm of the new rulers extended from the west of Gorakhpur to the east of Gonda, and included of course the bulk of Basti.[2]

Their struggle with the Bhars.

But the supremacy of the Domkatárs did not long remain unchallenged. Buchanan asserts that they were from the very first forced to dispute possession with the Bhars, who at length gained the upper hand. That these Bhars now or afterwards obtained great power is undoubted. They were for many centuries later the dominant race in the southern parganahs Amorha and Mahauli; while by some accounts they about this time obtained possession of Katahla, a tract extending from the hills to the Parási brook near Bánsi. But the rulers of Katahla were according to other traditions Solankhi Rájputs.

[1] *Mémoires sur les Contrées Occidentales*, par Hiouen Thsang; traduits du Chinois en Français par Stanislas Julien (Paris, 1857), Vol. I, pp 309-25. This volume owed its publication the munificence of the Third Empire. [2] Oudh Gazr, I., 539, and III, 283-84. See also above, 432-33. The Oudh Gazetteer is probably wrong in calling the Domkatárs Doms *tout court*.

Rájput invasions.

For towards the close of the thirteenth century, when the Muslim empire had become firmly and more firmly established at Dehli, its encroachments began driving the Rájputs to seek fresh homes down-country. The first Rájput invasion which in this district assumed any great importance was that of the Sarnets. Above has been told how their chief, Chandra Sen, expelled the Domkatárs from Gorakhpur and eastern Basti, about 1275. Above has been noted how, on Chandra Sen's death, his son Jai Singh succeeded to the principality of Maghar in this district. That principality probably included all Bánsi south of the Rápti. But Bánsi north of that river was held chiefly, as just mentioned, by the rája of Katahla.

The Sarnets expel the Domkatárs, about 1275.

About the same time, moreover, as Jai succeeded to his heritage, another race of Rájputs seized some part of the north-Rápti country. These were the Chauháns, founders of the Bútwal and Pálpa principality. But if it be true that their chief Makhund fled from Chittaur after its sack in 1303, they should rather be called Sisodiyas or Gahlots; and if their real tribe is somewhat uncertain, it is because they never cared to maintain an untainted Rájput lineage. They intermarried freely with those Thárús whose lands in the north-eastern corner of the district they annexed. But their annexations lay chiefly in what are now Nepál and Gorakhpur. In Basti their domains were limited to Binayakpur and Bánsi, west of the Jamwár and Kúra rivers. Their misalliances estranged them from the other chiefs of the district; and in its history they find little place.

The Chauháns, *circ.* 1300.

There is a legend that the Bhars were expelled from parganah Basti by Gardhi Singh, a Rájput of unknown tribe; and that Gardhi's descendants were in 1330 ejected by a Kulháns named Udharáj. It is possible that Gardhi Singh was a Domkatár, for at the beginning of the fourteenth century the western parganahs, Basti and Rasúlpur, were still held by the Dom or Domkatár rája of Gonda. This rája was overthrown, and his domain in both Basti and Gonda annexed, by Sej or Sahaj the Kulháns. The date 1330 may be allowed to stand, as other accounts concur in bringing Sej hither in the time of the Tughlak emperors (1321-1412). With his conquest disappeared the last vestige of Domkatár domination.

The Kulháns, about 1330.

The date of the Gautam invasion is not even approximately known. But as, before the final extinction of the title in 1858, there had been twenty-three Gautam rájas of Nagar, it may be presumed that these Rájputs made their appearance at least as early

The Gautams.

as either of the two tribes last mentioned. Their chief, Jagdeo or *Jagatal*, obtained his principality by wresting parganah Nagar from the hands of the Domkatárs or Bhars. Different traditions give the names of both the latter races; and to both traditions geographical considerations lend some support. If the Domkatárs held Basti on the north, the Bhars held Mahauli on the east and Amorha on the west.

Divisions of the district at the beginning of the fifteenth century.

If asked to describe the territorial allotment of the district at the beginning of the next or fifteenth century, we should therefore reply thus:—The north, including the bulk of parganah Bánsi, was ruled by the rája of Katahla; but a small north-eastern corner, including parganah Bináyakpur, belonged to the rája of Bútwal. The eastern centre, comprising parganah Maghar and Bánsi, south of the Rápti, owed allegiance to the rája of Maghar; the western centre, comprising parganahs Rasúlpur and Basti, to the rája of Gonda. The southern parganahs, Amorha and Mahauli, were held by Bhars; while the remaining southern parganah, Nagar, a barrier between the two Bhar principalities, was subject to the rája of Nagar.

Power of the Rájas.

These petty princes seem to have recognized, when it suited their convenience, the suzerainty of the Dehli emperors. In the south they may perhaps have extended this half-condescending submission so far as to acknowledge the superiority of the Jaunpur kings (1394-1476). But in practice if not in theory they were autocratic. Like the servants of Alexander in the Maccabees, they "all put crowns upon themselves." To say that they resembled English barons in the reign of Stephen or John is to give a scant idea of their importance; for though just as independent of the sovereign, of one another they were far more independent. Except perhaps in Nagar, they were sole masters of the soil and of their subjects' lives. Each principality was a little country in itself, agriculturally and commercially self-supporting.[1] Save when a disputed frontier provoked war, each was heedless of its neighbours. But for further details of Basti's condition in the middle ages we may search in vain. Like all old world Hindús, the inhabitants cared not to preserve their own history; and the district had not as yet tempted the sword or the pen of the Musalmán. We must therefore hasten on to the time of the first authentic Muslim invasion.

Muslim invasions, 1564-67.

In 1564 the rebel Khán Zamán fled across the Ghágra into Sarwár, and through the forests which then adjoined the north bank of the river was fruitlessly pursued by the

[1] *Supra*, p 437.

troops of the emperor Akbar. But Sarwár or Sarjupár included parts of other districts besides Basti, and whether the imperial force entered Basti is uncertain.[1] When Khán Zamán was three years later (1567) slain elsewhere, his example of seeking refuge in this part of the country was followed by a fellow rebel named Sikandar Khán. Sikandar was bootlessly chased through Basti and Gorakhpur by a large army under Fidáe Khán. But the general lingered in the two districts some time, reducing the local chiefs to submission. Amongst others the rája of Maghar was rendered tributary; and at Maghar itself was left an imperial garrison.[2] The humiliation and perhaps the active annoyance to which he was exposed caused the rája to quit the ancient seat of his family and to found a new capital at Bánsi in the extreme north of his domains. His descendants have ever since been known as the rájas of Bánsi. The title of Maghar was indeed no longer applicable; for parganah Maghar was now completely in the hands of the Musalmáns.

The Súrajbansis expel the Bhars from Mahauli.

But though constantly marching across the south of the district, from Gorakhpur to Maghar and from Maghar to Faizabad, the Musalmáns seem to have interfered but little with the local chiefs. So long as the latter paid their tribute, they might fight with and expel one another as much as they would or could. Thus some Súrajbansi Rájputs from the south were allowed to eject the Bhars and the few Thárús who still lingered in parganah Mahauli. The brothers Alakdeo and Tilakdeo slew the Bhar or Rájbhar rája and annexed his domains up to within a few miles of Maghar itself. To much the same period, that is to about 1580 A.D., is ascribed the expulsion of the Bhars from Amorha. It has been above shown that the real date of this event was probably earlier; but in cases of uncertainty the commonly accepted chronology is safest.

and the Káyaths seize Amorha, etc. 1580 A.D.

The Káyath Jagat Singh, who slew the Bhar rája and seized his lands, is by some accounts represented as a favourite of the emperor Akbar's Kachhwáhin wife. But he seems to have been aided also by some Súrajbansis, who afterwards deprived his descendants of half their heritage. His own unwarlike tribe could have given him but little assistance.[3]

By the *Institutes of Akbar* (1596) the whole of Basti is included in the Oudh or Avadh province (*súba*), Amorha being a part of the Avadh, and all the remaining parganahs of the Gorakhpur division (*sarkár*.) But the

[1] *Tabakát-i-Akbari* in Dowson's edition of Elliot's *Historians*, V, 307 and *supra*, 439-40. To Fidáe Khan is attributed the foundation of Kabír's mausoleum at Maghar. After him, perhaps, is named tappa Fidáipur of Mahauli. There was only one grandee of Akbar's reign thus called, and Fidáe was merely his poetical *nom de plume*. His real name was Mirza Rustam; and as he was a general, and Governor of Bihár, he is probably the person intended. See Blochmann's *Ain-i-Akbari*, I, 314. [2] *Ibid*, 324 [3] Pp. 442.

comparatively small state rental debited to the tract is a sign of either imperfect Muslim authority or scanty population. A small contingent of yeomanry and militia is as usual entered opposite the name of each division; but, as usual, the force is likely to have been a merely paper force. Rasúlpur is shown as a separate parganah (*mahál*), probably because it was held as a separate fief by some cadet of the Gonda family. Basti, which about this time was granted away in the same manner, appears under the name of Mandwa. The only modern parganah not then formed was Bánsi, whose elements were shared between the Ratanpur, Maghar, and Katahla sub-divisions.

But Katahla was not destined long to remain an independent sub-division. About 1600 it was annexed, and its rája slain, by Ratan, rája of Bánsi. Against the other northern power, that of Bútwal, the Bánsi chiefs were less successful. Long wars, in which they were often worsted, laid waste the debateable lands between the two principalities. Tappas Banjara, Sohás, and Ghos are mentioned as suffering great devastation. But the Bánsi rájas must have gained the upper hand when, at some date unknown, the Bútwal rája was driven back into parganah Binávakpur, and parganah Bánsi assumed its present dimensions. About 1610, its rulers found an opportunity of regaining for a time their lost heritage of Maghar. Affairs in Rájputana and the Dakkhan had diverted the attention and the force of Dehli from this less important part of its empire. A simultaneous and successful attack was made by the rája of Satási on the Gorakhpur, and by the rája of Bánsi on the Maghar garrison. For about half a century afterwards *the local chiefs of Sarjupár were left completely to their own devices.*

Extension of the Bánsi principality.

The Muslim garrison is expelled from Maghar, *circ.* 1610;

But on the accession of the emperor Aurangzíb (1658), the Musalmán power again made itself felt. Kázi Khalíl-ur-Rahmán, who was about 1680 appointed commissioner (*chakladdr*) of the Gorakhpur division, marched from Faizabad with a strong force and reduced the district to order. The rájas of Amorha and Nagar promptly submitted. Maghar was re-occupied by a large garrison, and the rája of Bánsi driven back to the place from which he took his title. Khalílabad was founded, and named after the commissioner[1]; while through it, from Faizabad to Gorakhpur, was constructed a new military road. The district was not long afterwards visited by the emperor Bahádur Sháh, then prince Muazzim. In his honour, the Gorakhpur division was renamed Muazzimabad; and by the latter title, with which is sometimes associated that of Maghar, the Gorakhpur

but is restored about 1680.

[1] The tomb of this officer may be seen at Maghar. See article on that town.

and Basti districts are mentioned in all official records between this period and the cession (1801).

The Bánsi rája annexes Rasúlpur, *circ.* 1700.

Meanwhile the Kulhán house of Gonda had fallen into difficulties. Parganah Basti the rája had, as already mentioned, granted to a younger branch of the family; and parganah Rasúlpur, which though similarly granted had been resumed, was the only possession left to the chief of the clan. In his reduced condition he fell an easy prey to the ambition of the Bánsi rája, who about 1700 slew him and seized Rasúlpur. In 1721, then, when Saádat Khán became Viceroy of Oudh and assumed independence of the Dehli emperor, the parganahs in this part of his dominions were distributed as follows:—Maghar was ruled by his own deputy and garrison; Binayakpur by the Chauhán rája of Bútwal; Bánsi and Rasúlpur by the Sarnet rája of Bánsi; Basti by the Kulhán rája of Basti; Amorha by the Káyath rája of Amorha, ill able to hold his own against Súrajbansi rebels; Nagar by the Gautam rája of Nagar; and Mahauli by the Súrajbansi rája of Mahauli.

Divisions of the district when it becomes subject to an independent Oudh Government, 1721.

The rule of Oudh.

Under the new régime the tribute due from the rájas was at first collected with some regularity. But its collection was always an easier matter in the south than in the north, where, fenced by forests and moated by rivers, the local chiefs could fall into arrears with no little hope of impunity. An expedition under Ali Kásim Khán was about 1750 despatched across Basti and through Gorakhpur into the Bútwal principality. It no doubt taught the northern rájas that the arm of Oudh was long enough to reach them, but its effect was somewhat fleeting. The Muhammadan influence became again as slight as it usually has been in this district. The rájas resumed their former position—that of irregular tributaries, but not of subjects. The collection of their tribute was the only branch of administration to which the Oudh Government devoted its attention. The protection of life and property was left to their desultory care, and they became as despotic as before.

An expedition under Ali Kásim enters the district.

Civil wars in Bánsi.

Their private wars were not only connived at but encouraged. Thus about 1765, the Oudh Nawáb, Shujá-ud-Daula, lent Daljít Sarnet a force wherewith to attack his elder brother, the rája of Bánsi. At the internecine battle of Panghatúghát near Bánsi both brothers were slain. And in 1777, the son of Daljít was allowed, with the assistance of Bútwal, to defeat and slay a rival but rightful claimant to the principality.

Not long after the battle of Baksar (1784), an English officer of the Lucknow government was placed in civil and military charge of this and other districts. Southern Basti soon felt Major Hannay's vigour, and the hands of the Oudh officials were everywhere strengthened. A regular land-tax was imposed and collected with much oppression. The right of collection was leased out to contractors, who rack-rented and pillaged the people. That the former was often their own rája did not much mend matters. But if the men of the south suffered from the extortions of Oudh, those of the north groaned equally under the forays of the Banjáras. Above[1] has been shown how, during the last seven decades of the last century, these pedlar-bandits harassed Gorakhpur. From the north of this district they were finally driven about 1790, when the rája of Bánsi inflicted a severe defeat on their combined bands. They had early in the century slain the heir-apparent of a Bánsi rája; and with them, therefore, the Sarnets had something of a blood-feud.

Major Hannay's administration, about 1785.

Banjára forays.

But misrule came to a gradual end after November, 1801, when, in payment of arrears of subsidies due under various treaties, Basti and other districts were ceded by Oudh to the East India Company. Musalmán rule was now extinct; and on the principle "nothing save good of the dead" we may quote as its epitaph the only words that have been said in its favour. "It must be observed," writes Buchanan, "notwithstanding the ferocity usually attributed to the Muhammadan conquerors, that scarcely any family of note among the native chiefs who possessed the country before the conquest had become extinct or been deprived of its lands during the long period which followed under Muhammadan control. But that, during the Hindu Government, each change had been followed by the complete destruction or banishment of the family that was subdued."

Cession to the East India Company, 1801.

The wretched condition of the district at cession has been amply described elsewhere.[2] It was "almost entirely without administration, overgrown with jungle, infested by robbers, and in many places laid waste by the armed retainers of the principal landholders." When the first collector, Mr. Routledge, took charge on behalf of the Company, he found his hands filled. He had first to get rid of the Oudh troops, clamouring for arrears of pay,[4] next, of the parasitic Oudh officials,

Early British administration

[1] P. 418 [2] Above, pp 379-80, 451-52. [3] Buchanan calls him "Major Routledge." This nomenclature is perhaps the result of a confusion with Major Roughsedge, a well-known political and military officer of that day. But it is possible that, like Sir William Macnaghten and others, Mr. Routledge had been transferred from the military to the civil service of the Company. [4] After crossing the Rápti, on their way from Gorakhpur to Lucknow, these troops lingered awhile and plundered the surrounding country (*Board's Records*). This district, which lay on the high-road to Oudh, must have been the principal sufferer.

who had at the same time stung and sucked the blood of the country. In his efforts to establish a police he was more successful than in his attempts to frame a solvent land assessment. To restore order a force of 360 *sibandis* was in March, 1802, raised by Captain Malcolm McLeod; while by November of the same year all defensible castles save those of the Amorha and Basti rájas had been razed to the ground.[1] The latter measure was rendered necessary by the contumacious attitude of landholders who felt galled by the unaccustomed yoke of a real government.

Nepálese war, 1814.

The district was already making swift progress towards prosperity when that progress was checked by the Nepálese war (1814). The operations of the campaigns in 1815 and the *following year have been recounted once for all.*[2] *Suffice it to remind* the reader that the cause of strife was the disputed territory comprising Shiúráj, north of the modern Basti, and Bútwal north of the modern Gorakhpur. The police established in these frontier tracts by the British Collector had been slain or expelled by the Nepálese. During the war the north of the district suffered not only from the incursions of the enemy, but from the lawlessness of its own inhabitants. Notwithstanding the presence of a garrison which General Wood had left entrenched at Lautan, a night attack was in March, 1815, made on the Bánsi tahsíli by 200 men supposed to be "Jackal-killers[3]." Though the assault was repulsed, two grenadiers (*barkandáz*) were killed: while four others, and the tahsíldár himself, were wounded. A party conveying treasure was in May of the same year surprised as far south as Maghar by a band of gang-robbers (*dakáit*), who killed three grenadiers, wounded 17, and carried off nearly 21,000 rupees. With a perhaps unconscious pun the collector remarks that the grenadiers, being armed only with *matchlocks* of uncertain fire were no *match* for the long spears of the banditti.[4]

The Nepálese war ended in March, 1816, but not so the turbulence which it had excited. In May of that year the Bánsi tahsíli was again attacked by Jackal-killers. The attack was again beaten off, but not without a loss of seven killed and six wounded. In January, 1817, over 6,000 rupees of treasure were plundered by gang-robbers at Captainganj. But by June, when the

[1] Board's Records and Buchanan, II., 341. *Sibandi* is a corruption of *Sipáhbandi, i.e.*, one bound to the army, a soldier. The term was however applied rather to irregular than to regular levies. [2] *Supra*, pp. 453-55. [3] Board's Records. Jackal-killer (*siyar-marwa*) is a mekname applied to the Musahar caste; but it is here, probably, intended as a general term for men of low birth and character. [4] But before the Nepálese war such robberies had been not altogether unknown. In March, 1811, and in a wood near Basti, some treasure on its way from Amorha was plundered by a band of 50 robbers. In January, 1812, another convoy of Government money was attacked between Mahauli and Azamgarh by a gang supposed to be Jackal-killers from Balrámpur in Oudh. *Ibid.*

boundary with Nepál was marked out according to treaty, order seems to have been restored.[1] It was next and last disturbed by the rebellion of 1857-58.

Rebellion of 1857-58.

The history of that sedition naturally centres in Gorakhpur, the capital of the district whereof Basti was then a part. But in recapitulating the main features of the outbreak we may add a few local details.[2] At Azamgarh on the 5th June, 1857, mutinied the headquarters of the 17th Native Infantry, which supplied detachments both to Gorakhpur and to the Opium Treasury at Basti. On the 8th and 9th their example was followed by the troops at Faizabad. Seven English officers from the latter garrison, who had failed in an attempt to descend the Ghágra, crossed over that river into this district. Gathering together at Amorha, they thence proceeded to Captainganj, where the tahsíldar warned them to avoid Basti and the detachment of the 17th. Turning at his advice towards Gáoghát, they were by a promise of accommodation and sharbat inveigled into Mahuádabar of parganah Nagar. Here they were all save one massacred by the Muslim inhabitants (10th June). The survivor passed through some rather thrilling adventures to be rescued by Mr. Peppé and to tell the tale.[3] Mr. Peppé, a planter who for the time had been created deputy-magistrate, burnt Mahuádabar to the ground. In this act of righteous retribution he was assisted by a party of the 13th Irregular Cavalry.

Other fugitives from Faizabad met with a kinder reception. Colonel Lennox of the 22nd Native Infantry and his family were saved from destruction by Muhammad Hasan, afterwards rebel ruler of the district. Hiding them for a while in his little castle, he at last despatched them, disguised as natives, to Gorakhpur. A party of natives, dressed in their discarded clothes, were first sent out towards that city, beguiling his retainers and the surrounding villages into the belief that the Europeans had already departed.[4] Muhammad Hasan's conduct on this occasion perhaps preserved his neck next year, when the gallows were busy. Another future rebel, Mirza Ali Hasan, followed his example by saving, near Amorha, two customs patrols. On the 19th June, Captain Boileau and four other officers from Gonda fled across the north of the district to Bánsi. After being sheltered here for a few days by the loyal rája, they departed through Gorakhpur to Gházípur, escorted by some of his troopers and matchlockmen.

About this time the Basti detachment of the 17th Native Infantry plundered the opium treasury and marched off, but without injuring the few European resi-

[1] *Ibid.* [2] Taken chiefly from Mr. (afterwards Sir Charles) Wingfield's *Mutiny Narrative* for Gorakhpur-Basti. [3] See Oudh Gazetteer, I, 179-83. [4] Colonel Lennox's narrative, *Ibid.*, 478.

dents. About this time, too, martial law was proclaimed throughout the district. Instigated and sometimes led by their chief, the rája of Nagar, the Gautam Rájputs in July rose. They at once dispossessed existing proprietors of all lands which tradition assigned to their own ancestors; and their turbulent example was followed by most of the Amorha landholders, who openly defied the Government officials. It was proclaimed that British rule had given place to that of Oudh. And from Oudh, at the meetings of the Nagar rája and his rebel colleagues, it was resolved to obtain assistance.

On the 1st August the Gorakhpur detachment of the 17th was disarmed by Nepálese troops, and affairs began to assume a brighter appearance. But the Nepálese officers were averse to move their cholera-stricken forces. When this was once known, disorder again made head. On the 10th, local rebels, aided by a party from Oudh, plundered the Khalílabad tahsíli; while on the same day the bábu of Bakhira, an illegitimate descendant of the Bánsi family, expelled the police from Bakhira station. Two days later, the Captainganj tahsíli was captured by insurgents who, for the first time, included Muhammad Hasan. Forty troopers of the irregular cavalry, who had been detached for the protection of the tahsíli, here went over to the enemy. On the 13th matters were considered sufficiently threatening to justify the evacuation of the district. Its British officers and the Nepálese troops left together. But the joint magistrate, Mr. Bird, remained to supervise the labours of a committee of five rájas to whom the management of Gorakhpur and Basti had been entrusted. This assembly, of which the Bánsi rája was a member, proved unable to maintain order. Another member, the Kansik rája of Gopálpur, tried in vain to restore the loyalty of his Gautam kinsmen in Nagar. So little, in truth, did his efforts succeed, that the uncle of the Nagar rája placed a guard over Mr. Bird's house. When that officer was at length forced to fly, the committee dissolved itself. On the following day Muhammad Hasan made his public entry into Gorakhpur, and rebel misrule was established.

In his administration Muhammad Hasan retained existing fiscal and judicial sub-divisions. But his conservatism in this matter disgusted many of the landholders, his partizans, who declared that under former Viceroys of Dehli police jurisdictions were unknown. Dresses of honour and salutes were bestowed on the rája of Nagar and other chiefs who furnished contingents to the rebel army. Within the limits of their respective domains, or what they claimed as such, they were allowed to exercise full civil and criminal powers. The rája of Bánsi refused to recognize Muhammad Hasan's authority or to surrender the treasure at the Bánsi tahsíli. He on one occasion defeated a large force which had

been sent to coerce him. But hostile preparations which seemed irresistible at length constrained him to submit and receive a rebel tahsíldar at Bánsi. Being a woman and the niece of an important insurgent, the loyal ráni of Basti was allowed a greater latitude of resistance. She succeeded in preventing the establishment of a rebel police at Basti.

But before January 1858 was in its teens the simultaneous arrival in Gorakhpur of British and Nepálese forces put Muhammad Hasan to flight. Such was his panic speed that on the very day of his rout at Gorakhpur he spurred across the south of Basti and passed over the Ghágra to Tánda A Gurkha detachment was despatched through the district to Gonda.[1] Crossing the Ghágra on the 18th February, at Phúlpur of Mahauli, the field-force under Colonel Rowcroft again defeated the rebels. They were again worsted at Amorha on the 17th April.[2] After this British order was rapidly restored. In the distribution of penalties and rewards that followed the Bakhira bábu was hanged, while the Nagar rája probably escaped a similar fate only by suicide. The estates of both were confiscated; and those of the latter were bestowed on the rája of Bansi, who was afterwards created a Companion of the Star of India. The lands of the ráni of Amorha, who had been implicated in the rebellion, were in the same manner granted to the ráni of Basti. The revenue on all forfeited estates amounted to Rs. 65,135, the items for the different parganahs being these: Rasúlpur, Rs. 3,225; Bánsi, Rs. 4,626; Bináyakpur Rs. 1,289; Amorha, Rs. 9,079; Nagar, Rs. 29,848; Basti, Rs. 4,722; Mahauli, Rs. 4,761; and Maghar, Rs. 7,585.

Thus ended the most important passage in the history of the district. Later events of note, such as the land-assessment and the visitations of drought, have been described elsewhere. But the most remarkable occurrence in the recent annals of the Basti parganahs was their severance from Gorakhpur and constitution into a new collectorate. This arrangement came into force on the 6th May, 1865.[3] It has resulted in a vastly improved administration; and if the native rulers from whom the district was received could revisit the scene of their wilful failures, they would perforce confess the power of a good government "to scatter plenty o'er a smiling land."

Formation of the present district, 1865

[1] Oudh Gazetteer, I. 547. [2] Colonel Rowcroft's letters, dated 22nd February and 19th April, respectively, preserved in station-staff office at Gorakhpur. [3] Government order No. 1595 (General Department) bearing that date.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES,

BASTI DISTRICT.

CONTENTS.[1]

	Page		Page.
Amorha	731	Ganeshpur	765
Amorha parganah	732	Haraia	766
Bakhira	737	Haraia tahsil	*ib*
Bamráun	738	*Hariharpur*	*ib.*
Bankata	*ib.*	Intwa	767
Bánsi	739	Jignán	*ib.*
Bánsi tahsil	741	Kalwári	*ib.*
Bánsi parganah	*ib.*	Kakrahghát	768
Bárakund	748	Khalilabad	*ib.*
Basti	*ib.*	*Khalilabad tahsil*	*ib.*
Basti tahsil	752	Kothila or Sonaha	*ib.*
Basti parganah	*ib.*	Lálganj	769
Belwa	757	Lantan	*ib.*
Bhadesar	*ib.*	Maghar	770
Bhánpur	*ib*	Maghar parganah	773
Bhári	*ib.*	Mahauli	777
Bináyakpur parganah	758	Mahauli parganah	*ib.*
Birdpur	761	Mahson	782
Biskohar	762	Menhdáwal	*ib.*
Buddhábund	763	Misraulia	784
Captainganj	*ib.*	Nagar	*ib*
Chhámi	*ib.*	*Nagar parganah*	785
Chhapia	*ib*	Narkatha	789
Chhapraghát or Dhanghata ...	*ib.*	Paikaulia	*ib.*
Chillia	*ib.*	Parasrámpur	790
Daldalha	764	Rasúlpur parganah	*ib.*
Dhebarua	*ib.*	Rudhauli	795
Domariáganj	*ib*	Sirsi	*ib.*
Domariáganj tahsil	*ib.*	Sitárámpur	*ib.*
Dubaulia	*ib.*	Tama	796
Dudhára	765	Tilokpur	*ib.*
Gáeghát	*ib.*	Uska	*ib.*

AMORHA, a village which gives its name to a parganah of tahsil Haraia, lies in tappa Rámgarh of that tract, 23 miles west-by-south of Basti. It adjoins the right bank of the Rámrekha rivulet, which is, however, known by different local names above and below the village. The population amounted in 1872 to 1,394 persons.

[1] This list contains the names of all tahsils, parganahs, tahsil capitals, house-tax towns, police-stations, post-offices, villages with over 3,000 inhabitants, and scenes of important fairs One or two places of historical or commercial interest have been added.

Passing north-westwards through their mud habitations, the unmetalled road from Gáeghát some three miles further on joins the metalled Basti-Faizabad highway. Amorha has an imperial post-office, and in March-April becomes the scene of a fair known as the Rámrekha.

Ever since Akbar's reign (1556-1605), and perhaps since earlier times, the village has been the capital of parganah Amorha. It was for three or four centuries the seat of the Káyath rájas who disputed the sway of that parganah with the Súrajbansi Rájputs. Writing some forty-five years before the final extinction (1858) of the title, Buchanan seems to have imagined that the Amorha rájas were themselves Súrajbánsis, as will appear from his remarks on the local *antiquities* :—

"There is," he says, "a very long winding canal, extending from Amorha to Rúpnagar, another seat of the Suryabansi family. It is said to be 1½ *kos* (about 8 miles) long and is about 30 yards wide, but in many places is nearly obliterated, and bears every mark of high antiquity. There are on its sides several heaps like the ruins of old buildings, but very much reduced by the action of time. The rája attributes the work to a person of his family named Radal Singh; but it seems much too old for his (*i.e*, Radal Singh's) time In digging on the north sides of the canal the rája's grandfather discovered an image which has been placed in a mud-walled hut called the Lord's house (Thákurwári), and is grotesquely clothed, being now considered as the family deity. It is a complete image, and not a carving in relievo as usual in Hindu images, nor has it any attendants It is about the human size, nor have I before seen any such. The priest calls it the keeper of Bali rája."

After explaining with perhaps needless length that Bali, a great-great-grandson of St. Kasyap, was driven to hell by Vamana, an incarnation of Vishnu—

"Bali, however," the same writer adds, "was of such consequence that after an incarnation of Vishnu sent him to hell, it was necessary for so great a deity to remain there and watch him; and the priest alleges that this image represents that incarnation. It has, however, no resemblance to the other images of Vamana that I have seen. The priest further says that this image was placed here by Ambarisha, a king of Ajudhya, of the family of the sun. The Muslims destroyed the temple and threw out the image, which was afterwards found by a potter, and placed where it now is by Ranjít Singh, uncle of the present rája."

AMORHA, the most western parganah of the district and the Haraia tahsíl, is bounded on the east by parganahs Nagar and Basti; on the north and west by the Gonda district of Oudh; and on the south-west by the river Ghágra, which severs it from the Oudh district of Faizabad. It is sub-divided into six *tappas*, named respectively Bangáon, Purena, Rámgarh, Dubaulia, Bolwa, and Sikandarpur; and contains 882 estates (*mahál*), coinciding with the same number of parishes (*mauza*). Amorha had in 1878 an area of 171,456 acres, or nearly 268 square miles, and a land revenue (excluding cesses) of Rs. 1,62,070.

Population.

According to the census of 1872 it contained 831 inhabited sites, whereof 511 had less than 200 inhabitants; 268 between 200 and 500; 39 between 500 and 1,000; and 13 between 1,000 and 2,000. The population numbered 17,409 souls (80,975 females), giving 652 to the square mile. Classified according to religion, there were 162,753 Hindús, of whom 75,332 were females, and 11,956 Musalmáns (5,643 females). Distributing the Hindu population among the four great classes, the census shows 31,106 Bráhmans (14,787 females), 14,600 Rájputs (5,912 females), and 6,283 Baniyas (2,898 females); whilst the great mass of the population is included in the "other castes," which show a total of 110,764 souls (51,735 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (20,983), Kanaujia (297), Gaur (355), Gautam (253), Pándo, Sárasút, and Sangaldwípi. The Rájputs belong to the Ponwár (116), Bais (1,378), Gautam (12), Parwár (494), Chauhán (339), Súrajbansi (7,096), Bháraddhwáj (3,533), Raghubansi (179), Konohik, Shiúbansi, Rájkumár, Bhála-Sultán, Kinwár, Nágbansi, Gaur, Baghel, Raikawár, and Báusi clans; the Baniyas to the Agarwál (258), Kasaundhan (3,432), Kándu (547), Agarahri, (405), Golápuri, Dhúsar, Sándol, and Rajjab sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kahár (4,623), Kurmi (12,044), Teli (3,936), Dhobi (2,824), Nái (3,116), Chamár (20,073), Ahír (16,845), Gadariya (1,756), Barhai (3,426), Lohár (1,852), Káyath (3,155), Khewat (1,732), Tamboli (2,718), Khatík (1,390), Kumhár (3,339), Nuniya (1,450), Bharbhunja (1,899), Koori (9,258), and Pási (1,529). The following have less than one thousand members each:—Bhar, Kalwár, Dharkár, Bári, Atit, Chái, Máli, Sunár, Manihe,[1] Gosáin, Bairágí, Bhát, Khákrob, Thathera, Koli, Lodha, Rájbhat,[2] Halwái, Baheliya, Saráhiya, Dosádh, Mariya, Muráo, Godhania, and Darzi. The Musalmáns are Shaikhs (475), Sayyids (100), Mughals (82), Patháns (433), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 1,161 belong to the professional class of officials, priests, doctors, and the like; 2,945 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 1,907 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 41,673 to the agricultural class; and 4,372 to the industrial or artisan. A sixth or indefinite class includes 3,984 persons

[1] Probably a census misprint for Manihar.

[2] There is a caste so called. But Rájbhar is probably intended.

returned as labourers and 593 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 28,741 as land-holders, 105,906 as cultivators, and 40,062 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 747 as able to read and write out of a total male population numbering 93,734 souls.

Physical and agricultural features.

A rich and open plain, sloping gently towards the south-east, the parganah is in that direction traversed by two principal streams. The Manaráma drains from end to end the centre of the tract; its affluent, the Rámrekha, flows further south, past the walls of the capital Amorha. Both brooks derive some portion of their names from that deified Ráma whose court lay just across the Ghágra; but both have other titles. While the Manaráma is often called Manwar or Manaur, the Rámrekha is above Amorha known as Tapha, and below that town as Nista. On the edge of the Manaráma grow rushes which are woven into matting; on the edge of the Rámrekha flourishes *khar* grass, which is cut for thatching and fodder. The Ghágra is outside the parganah rather than of it; but being fickle in its choice of a bed, it frequently swallows or throws up large plots of alluvial land. Its floods often overlay and sterilize with sand the fields which lie in its basin.

But Amorha is less rich in rivers than in lagoons. Of such fishy reservoirs the chief are at Sikandarpur, Pachos, Bhaganai, and Chinthi-bhát. The first is remarkable for the wealth of winter rice which fringes its water; the second for the abundance of shells which it offers to the lime-burner. Most *of the lagoons, whether large or small, produce wild rice (tína or tini).* "This," writes Mr. P. J. White, "is by the higher castes eaten exclusively on fast days; and has popularly the credit of possessing eminent medicinal properties in diarrhœa, when the grain is administered mixed with tyre (curds). The rice is palatable, and though the superior orders are dainty about making it their daily food, the poorer classes are not so squeamish in taking advantage of the bounty of nature. The plants are not cut, but are tied together at top in bundles as they stand in the water; and in Kuár (September-October), when the ears are ripe, the grain is brushed from them."

This tína is almost the only really important wild growth of the parganah. Of forest produce there is next to none. *Mahua* and *sákhu* trees are numerous, while patches of scrubwood are encountered in a few northern villages. But Amorha is as devoid of any plantation that can be called a forest as of any elevation that can be called a hill. To the absence of woodland is perhaps due the more than average salubrity. But beside the Ghágra on the south, beside

lagoons on the west, the climate is disagreeable and *goitre* disfigures the inhabitants. Towards the north, again, the neighbourhood of the Gonda forests *has an evil effect on health.*

The soils are as usual loamy (*doras*), clayey (*mattiyár*), and sandy (*balua*). In the north loam is intermixed with clay; eastwards loam prevails; southwards, beside the Ghágra, the mould is altogether sandy, and of that sandy alluvial kind called *mánjha;* while westwards the surface consists of much clay and little loam. Easily first in point of fertility, the loam soil yields every crop; but rice can be grown only in its moister hollows. The production of rice is the specialty of the clay lands; but in years of favourable winter rain they will bear also pod crops, oil-seeds, and even sugarcane or wheat. Unless heavily manured, the sandy soil is unfit for any but the poorer growths, barley, millets, and the *arhar* pulse. The thickly falling leaves of the last-named crop afford a by no means contemptible manure. Speaking of manure generally, we may say that it is most often and most thickly applied to the *goend* zone immediately surrounding the village homesteads. The middle zone (*miyáne*) is more, and the outer (*pallo*) zone most, sparingly treated to compost. The same remarks apply with more or less truth to irrigation. For this process *the streams and the lagoons afford great facilities.*[1]

Of the total cultivated area, which at assessment was returned as 105,676 acres, 84,089 were tilled for the spring and the remainder for the autumn harvest. The principal spring growths are wheat, peas, and arhar, the two last covering almost equal spaces, and between them about the same space as the first. At the autumn harvest rice so far distances all other crops that those others need not even be mentioned. Of the more paying crops, indigo is quite, and cotton almost, unknown; but during the term of the last assessment sugarcane more than doubled its area, while from one-fiftieth opium advanced to cover one thirty-seventh of the whole parganah acreage. The owners of the soil which produces all these staples are chiefly Súrajbansi Rájputs, robust men who when poor sometimes enter the Native Army. Roughly noting, in thousands of acres, the distribution of the land amongst its various cultivating classes, we find 42¼ tilled by the landlords themselves, 24¾ by tenants with rights of occupancy, and 38½ by tenants-at-will.

Economical features.

The metalled Basti and Faizabad road spans from east to west the whole *breadth of the parganah.* On it stands the tahsíl capital Haraia; from it branch north-eastwards and south-

[1] The *Settlement Report* (1861) does not show the extent of the irrigated area. That area is now said to amount to 97,748 acres.

eastwards respectively the unmetalled lines known as the Bikramjot-Bhánpur and Gorakhpur-Gonda-frontiers roads. Another great trade route is cheaply supplied by the Ghágra; while for half the year and by small vessels the Manaráma also is navigable. On or near the great river or the chief highways stand the parganah capital of Amorha and the marts of Belwa and Dubaulia. The markets held weekly at these places and Haraia provide a sale for those agricultural staples which are the one great product of the tract. From Belwa, a centre towards which gravitates the surplus grain of all the surrounding parganahs, that grain is exported across river to Oudh or down river to Calcutta. An occasional emporium for such commodities is supplied by neighbouring fairs, and chiefly by that held on the Rámnauami festival at Ajudhya, across the Ghágra. But within the parganah itself, at Sítárámpur opposite Ajudhya, gather two great yearly meetings of the same kind, and these will be described in the article on the village where they take place. Smaller fairs are held in December-January at Pachos village, in November-December at Amaulípur; at Amorha and Pandol village in March-April.

Being singularly poor in manufactures, Amorha makes importations which are comparatively considerable. From Nepál to Belwa, Dubaulia, and Haraia are brought iron, copper, and utensils of those metals, spices, ginger, and turmeric. Brass vessels are imported from Mirzápur. To Belwa and Dubaulia the Ghágra, and to Haraia the Manaráma, bear cloths from the cities of Bengal. From Haraia these fabrics find their way to Bánsi and the markets of Oudh. Raw cotton from Kanauj and Cawnpore is imported through Lucknow in carts.

The dues levied in markets by landlords seem to disturb trade little or nothing. "The proprietors of bázárs," writes Mr. White, "customarily levy a duty known as *chungi* on all laden carts, sumpter cattle, and carriers. For example, they take 1¼ sers of grain per cart, ½ ser per buffalo load, ¼ ser per bullock, $\frac{1}{16}$th or $\frac{1}{8}$th ser per coolie, ½ ser per maund of *ghí* (clarified butter), 1 anna per bale of cotton, etc. These duties are quite willingly paid for the privilege of bringing goods to market." Under the same heading Mr. White mentions the *ghardwári* levied on shops. But this, as above[1] shown, is merely a rent. The additional tax of from ½ anna to 8 annas monthly for "watch and ward" is perhaps not quite so defensible; but this too is paid without murmur.

History.

Until the sixteenth century Amorha has no history of its own, as apart from that already[2] given for the district at large. But in Akbar's *Institutes* (1596) we find it entered, under

[1] P. 688. [2] Pp. 715-30.

the name of Amorodh or Amorha, as a part of the Haveli-Avadh district (*dastúr*) of the Oudh division (*sarkár*) and province (*súba*). It was at this time still held, or had been lately held, by Bhars. They were expelled, as above[1] shown, by Jagat Singh Káyath, first rája of Amorha. But his Súrajbansi coadjutors soon picked quarrels with his descendants. His successor was forced to divide the parganah with the Rájputs, the latter obtaining its eastern half. Saintly Bráhmans were persuaded by grants of land to settle themselves on the Káyath border, as a sort of breakwater against the flood of Rájput invasion. But neither the compromise nor the precaution was of much avail. The Súrajbansis slowly but surely gained ground, and on the death (1855) of the last Káyath rája had already attained their present position as the predominant territorial caste.

Meanwhile (about 1721) the viceroys of Oudh had assumed independence of the Dehli emperors. Amorha thereby became part of a new kingdom; and by its new kings was ceded (1801) to the East India Company. It was at once included in the Gorakhpur district, and has since been assessed with the following land revenues:—in 1802 Rs. 1,10,431; in 1806 Rs. 1,06,226; in 1809 Rs. 1,09,651; in 1813 Rs. 1,13,052; in 1840 Rs. 1,34,729; and in 1860 Rs. 1,65,295. The collector in 1810 reported cultivation as sufficiently extensive to justify a permanent assessment; but luckily for the exchequer the parganah is still temporarily settled. In 1865 Amorha became a portion of the newly-formed district of Basti.

Antiquities.

Some account of the local antiquities will be found in the article on Amorha. The remains are, as a rule, too decayed for identification by even an expert, but by the country-folk are generally deemed the monuments of an ancient Thárú supremacy.

Bakhira or Bághnagar, a market-village in tappa Bakhira of parganah Maghar and tahsíl Khalílabad, stands on the crossing of two unmetalled roads, 28 miles east-north-east of Basti. Bakhira and Bághnagar are in reality not one village, but two adjacent villages. Though held in the latter, the market usually takes its name from the former. Throughout this article, therefore, let Bághnagar be called Bakhira, and let Bakhira proper be left out of consideration.

The village had in 1872 a population of 358 only. It is bounded on the east by a great lake to which it gives its name. The Bakhira-tal has, however, other titles, being known also as the Badánch and the Motí or Pearl lagoon. The last appellation was bestowed on it by nawáb Saádat Ali of Oudh (1797-

[1] Pp. 681, 723.

1814), who used often to hunt on its banks. A general description of the lake will be found above.[1] Legend relates that it was formerly the garden of a rája called Mangal, and that it was excavated by the mischievous tushes of a mighty boar. Lying in wait with a spear, the king slew that boar; but the beast's wraith had its vengeance. Returning from his success ful quest, Mangal met a band of women celebrating a festival wherein a thread is tied round the wrist, as in the marriage-rite. And he good-humouredly joined in the ceremony; but when he reached his palace his two wives saw the thread on his wrist, and cried—"Our husband has taken a third sharer of his bed." And in her wrath one of them, Chola-devi, broke the thread. Thereon the goddess in whose honour that thread had been tied turned Chola-devi's face into the face of a sow. And the deformed lady fled to the woods; but after some time spent in prayer and penance, the holy saint Angira cured her and restored her beauty. And in his gratitude king Mangal built a fair staircase descending into that lake which once had been his garden.[2]

On the feast of the Shiúráttri is held a small fair; and an unsuccessful attempt was in the beginning of the century made to remove the scene of this gathering to the site of the staircase just mentioned. But more important in a commercial aspect are those weekly markets where the agricultural produce of the surrounding country is exchanged for coarse cloth and other simple manufactures. Bakhira was formerly the capital of a large domain granted by a rája of Bánsi to his illegitimate kinsman.[3] In 1813 the mud rampart, ditch, and bamboo hedge with which its chiefs had surrounded it still made it "very inaccessible." But for his rebellion in 1857-58 the last bábu of Bakhira was hanged, and his lands became forfeit to Government. Meanwhile the domain had been recognized as a separate parganah; but this was early during British rule re-absorbed in parganah Maghar.

BANGÁON, a village in tappa Bangáon of parganah Amorha and tahsíl Harana, stands in the extreme north-western corner of the latter, 29 miles west-north-west of Basti. But this distance is measured as the crow flies, for Bangáon is approached by no road. Its population amounted in 1872 to but 493 souls; and the village is remarkable only as the site of a district post-office.

BANKATA, a village of tappa Majora, in the extreme north of parganah Maghar and tahsíl Khalilabad, stands beside an unmetalled road, 32 miles north-east of Basti. Here are a third-class police-station and a population, according to the last census, of 324 inhabitants. Within a few yards of the

[1] P. 668. [2] *Eastern India*, II., 395. [3] *Supra*, p. 674.

police-station may be seen a district post-office, which for some reason unknown appears to be called Daldalha.

Site and appearance.

BÁNSI, the capital of the tahsíl and the pargana so named, crowns the right or south bank of the Rápti, 32 miles north-north-east of Basti. Several unmetalled roads from Basti, Domariáganj, Nopál, Bankata, and elsewhere converge upon the town; and the Rápti is crossed by a ferry belonging to the local rája. During the rainy season the surrounding country is flooded far and near by that river. At other times, between the high bank of the river and the raised site of the town intervenes a narrow stretch of cultivated land. But on the east, during most months, lies an accumulation of water left by the floods; and into the depression which it occupies flows most of the town's surface drainage.

But Bánsi should perhaps be called an overgrown village rather than a town. It had in 1872 a population of 3,391 persons only. And it is a settlement of the somewhat squalid type usual in rural India: a mass of mud hovels, dotted here and there with a temple, a mosque, or the brick-built house of some grain-dealer. Its northern suburb Narkatha, the seat of the rája, lies across the Rápti; and will be mentioned in a separate article. But the rájas of Bánsi used once to live in Bánsi itself, and the remains of their castle may still be seen on a high site in the south-east corner of the town. In the midst of the ruins rises a great *pákar* fig, the supposed abode of a demon who did a former rája to death; and this tree is now an object of worship. Buchanan, who thought that the castle was originally reared on a heap of Tháru remains, adds that the demon was the ghost of a Bráhman. Another foundation of the rájas is the temple of Tegdhar, which, built in 1767-68, is still one of the most noted Hindu places of worship in Basti.

The town may be divided into two parts, Bánsi proper and Sítalganj. The former, which is also the older, has a narrow and somewhat tortuous main street running from south to north, and rising rather suddenly towards the river. From this street, which is the artery of business, diverge on east and west other narrow roadways. Though lying close south of Bánsi proper, Sítalganj is divided therefrom by a plot of low ground. Much smaller than its northern neighbour, it is also far neater. Built on a well-raised site, it has four wide roads, meeting in a centre which is used as a market-place on Saturdays. Another market is held just east of Bánsi proper on Tuesday.

Public buildings.

About a hundred yards north-west of Bánsi stands the small and fort-like tahsíli, to which is attached a garden. The other public buildings of the place are the first-class police-

station, the munsif's court, the imperial post-office, the tahsíli school, the hostelry (*saráí*) for natives, the staging-bungalow, and the branch dispensary. In this goitre-stricken neighbourhood the institution last named is felt to be a great boon. In 1870 Dr. Planck saw "quite a little line" of sufferers sitting patiently outside in the sunshine, "awaiting the drying of the red iodide of mercury applied to their swollen throats." While on the subject of sanitation, we may mention that the water of the Bánsi wells is, as a rule, bad, discoloured, and often unpleasant to the taste. Three or four only of such reservoirs supply water fit for drinking; and the people slake their thirst chiefly from the Rápti. How damp the locality is in the rainy season is proved by the fact that the water in these wells then rises to within seven feet of the surface.

Trade.

During the past quarter century the prosperity of Bánsi would seem to have declined. It was once an important entrepôt for grain, which passed through it for shipment on the Rápti. Since 1855, however, when the Rápti proper shot its deep stream across country to join the Burhi Rápti, this traffic has dwindled. The Ahwa channel, which now connects the two rivers, is narrow, winding, and impetuous. The difficulty of its navigation somewhat deters merchandise from passing down stream by way of the Burhi Rápti; while below Bánsi the bed of the Rápti itself has become almost too shoal to bear any cargoes save those of the rainy season. The house-tax, which was formerly levied in the town under Act V. of 1861, has been abolished. But a fair local business in grain is still carried on at the weekly markets; and Bánsi has also two yearly fairs, which, though theoretically religious, are practically mercantile.

History.

Like Bánsi-Bareli in Rohilkhand, commonly called Bareilly, Bánsi probably derives its name from some ancient plantation or plantations of bamboos (*bánsi*); but like Bánsi-Bareli, it is reputed to take its title from a founder styled Rája Bánsdeo. The name of this prince was perhaps invented, as usual in ancient legends, to account for that of his foundation. The site of the town is said to have before his time been called the promontory (*konwar*), because it protruded into the Rápti.[1] And there is probably this amount of truth in the tradition, that about 1570 a rája of Maghar was driven northwards by Muslim invasions to take refuge at Bánsi, whence ever since his descendants have taken their titles.

The further history of the town coincides with that of its rájas, and the latter has been told above.[2] Though he now bears, in the Government

[1] There is still on the north-eastern outskirt of Bánsi a village called Baghana Konwi.
[2] Pp. 672-76.

tahsíldár, "a brother near the throne," the rája is still the great local magnate.

BÁNSI, a tahsíl with headquarters at the place just described, is bounded on east-south-east by the Gorakhpur district, the border being supplied chiefly by the Ghúnghi and Dhamela rivers; on the north-east and north by Nepál; on west-north-west by the Domariáganj tahsíl; and on its rather irregular southern frontier by the Basti and Khalílabad tahsíls. Tahsíl Bánsi contains the parganah of Binávakpur and the 29 eastern and southern tappas of parganah Bánsi. It had in 1878 a total area of 389,931 acres, or over 609 square miles, and a total land revenue of Rs. 2,43,545. Its population in 1872 was 287,681, or 472 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its two parganahs.

BÁNSI or Ratanpur-Bánsi, the most northern and the largest parganah of the district, forms part of the Domariáganj and Bánsi tahsíls. It is bounded on the east by the Gorakhpur district and parganah Binávakpur; on the north by Nepál. Its north-western and south-western sides are indented by the Gonda district and parganah Rasúlpur respectively. It marches on the south with parganah Maghar. The boundary with Gorakhpur is provided mostly by the Ghúnghi and Dhamela rivers; the boundary with Gonda mostly by the Budhi Rápti and its affluent, the Arra. Bánsi is divided into 40 tappas. Of these the 11 western—Budhi, Kop, Hír, Kot, Khánkot, Dewáichpár, Dhobarua, Khajahni, Khíra, Bárikpár, and Kuniáon—belong to the Domariaganj tahsíl. The eastern remainder, which belongs of course to tahsíl Bánsi, consists of táppas Banjara, Ghos,[1] Bargadoa, Tharauli, Sirwant, Aikhin, Barhon, Dabra, Pachahr, Kundri, Nándápár, Gharwáspár, Sohás, Suhela, Untápár, Nagwa, Naksauli, Háta, Chaur, Kudáran, Chhattísi, Beson, Bhír, Patharhat, Patna-Hasanpur, Gulaur, Kosarha, Asnár, and Masna. The parganah contains 1,791 estates (*mahál*), coinciding with the same number of villages (*mauza*); and of these 452 lie in the Domariáganj tahsíl. It had in 1878 an area of 519,527 acres or about 811¾ square miles, and a land revenue of Rs. 3,38,230. Of the former somewhat over 251 square miles, and of the latter Rs. 1,12,155, belong to Domariáganj.

Population.

According to the census of 1872, parganah Bánsi contained 1,842 inhabited sites, of which 1,263 had less than 200 inhabitants; 496 between 200 and 500; 62 between 500 and 1,000; 10 between 1,000 and 2,000; and 11 between 3,000 and 5,000. The population numbered 361,604 souls (170,339 females), giving 854 to the square mile. Classified according to religion, there were 292,322 Hindús,

[1] Sometimes divided into four, *viz.*, Birdpur, Alídápur-north, Alídápur-south, and Neora.

of whom 137,569 were females, 69,278 Musalmáns (32,768 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 35,134 Bráhmans (16,651 females), 3,444 Rájputs (1,558 females), and 8,381 Baniyas (3,083 females); whilst the great mass of the population is included in the "other castes," which show a total of 245,363 souls (115,477 females) The principal Bráhman sub-divisions found in this parganah are the Sarwaria (7,119), Kanaujia (350), Gaur (220), Gautam (127), Sangaldwípi, Lohma, Shukul, Tiwári, Kunjal, Sankahár, and Balodra. The Rájputs belong to the Panwár (115), Bais (819), Gautam (98), Parwár (10), Chauhán (296), Súrajbansi (176), Bháraddhwáj (10), Raghubansi (92), Kunwar, Sirnet, Kharog, Bhimla, and Katehriya clans; the Baniyas to the Agarwál (1,071), Kasaundhan (2,890), Kándu (1,193), Agarahri (1,062), Golápuri, Kasarwáni, Jaiswár, Unmar, and Bahwar sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (3,949), Kahár (7,473), Kurmi (15,591), Teli (6,191), Dhobi (9,937), Nái (3,746), Chamár (46,451), Ahír (39,456), Gadariya (2,093), Barhai (5,451), Lohár (4,183), Káyath (3,137), Khewat (10,707), Tamboli (4,551), Kalwár (3,607), Dharkár (1,747), Kumhár (6,447), Atát (1,069), Chái (4,225), Máli (4,308), Sunár (1,800), Nuniya (5,791), Bharbhunja (2,339), Kooria (4,577), Pási (9,870), Koli (2,487), Lodha (12,388), Rájbhat[1] (2,281), and Arakh (1,669). The following have less than one thousand members each:—Khatik, Bári, Manibo,[2] Gosáin, Bairági, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Baheliya, Saráhiya, Murão, Darzi, Bhuínhar, Gound,[3] Rangwa, Fakír, Dhuna, Bind, Suthra, Tawáif, Dom, Kándu, Ját, Kápri, Musahar, and Bahrúpiya. The Musalmáns are Shaikhs (11,536), Patháns (7,443), Sayyids (899), Mughals (560), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population, not less than 15 years of age, 434 belong to the professional class of officials, priests, doctors, and the like; 5,392 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 3,737 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 87,049 to the agricultural class; and 12,138 to the industrial or artisan. A sixth or indefinite class includes 6,418 persons returned as labourers and 1,573 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,862 as landholders,

[1] See article on parganah Amorha, "population," note. [2] *Vid ibid.* [3] Probably a census misprint for Gond or Gaun. The latter is a subdivisional title of several castes, such, for instance, as the Halwáis.

261,116 as *cultivators*, and 79,616 as *engaged in occupations unconnected* with agriculture. The educational statistics, which are confessedly imperfect, show 842 as able to read and write out of a total male population numbering 191,265 souls.

Physical and agricultural features.

Like all the rest of the district, Bánsi is a plain. But in some respects, of degree rather than quality, it differs from its sister parganahs. It is slightly less devoid of forest than they, and it is far moister. Flowing east-south-eastwards through the south of the parganah, the river Rápti divides it into two very unequal portions. The northern or larger tract may be considered part of the marshy submontane country called the Tarái; and here the salient geographical feature is the multitude of streams.

The Rápti is itself directly fed only by a few petty watercourses which drain the hollows of tappa Pachahr. In former days it was replenished by the Parási,[1] a stream whose chief tributaries are the Ikrári and the Bankasíha. But the Parási now falls into the Chaur Tál, largest of the many weedy lagoons with which the parganah is studded; and, except in the rainy season, no outlet conveys its waters from that lagoon to the Rápti. Yet if the Rápti absorbs few streams, another river which is supposed to occupy its ancient bed absorbs a host of streams. Itself sluggish and meandering, the old (*Burhi*) Rápti acts as a great catchment drain for the reception of many a dashing brook from the Nepálese mountains or the country near their foot. It swallows in succession the Arra, the Charangahwa or Chhagríhwa, the Awinda or Aondahi, the Ghurhísotwa, and the Debiláti. It next receives on its opposite or right bank the Sikri watercourse, and finally unites with the rapid Bánganga at Kakraulighát. Into the streams already mentioned flow many others. Thus the Awinda is reinforced by the Sarohi, and the Sarohi by the Kurma and the Salohi. But the enumeration of all such minor rivulets would swell the present article to a length which, even if permissible, would be harassing. The rivers of this tract, whether small or large, are constantly changing their courses. After its junction with the Bánganga the Burhi Rápti has of late years been joined, through the Ahwa watercourse, by the Rápti itself. The united stream floats on till, at the edge of the parganah and the district, it meets the Dhamela. And this introduces us to another system of northern drainage.

Of the streams which compose that system we need here mention only those which cross the northern border. The less important brooks, which

[1] Called by Buchanan the Ghágar or Hákú. But different local names, as in the case of Rhine and Scheldt, are here applied to many rivers in different parts of their courses.

rise within the parganah itself, must for sake of brevity be omitted. The Masdi joins the Jamwár; the Siswa and the Tinawa join the Tilár; the Jamwár and Tilár combine to form a river known as the Kúnda or Kúra. The Kúra again is met by the Hagni; and after its later junction with the Ghunghi is styled the Dhamela.

The smaller geographical division of Bánsi, the division south of the Rápti, is far less swampy. Its greater distance from the Himálaya and the Tarái forests render its rainfall far smaller; and its climate is far less feverish. Its streams are purely indigenous; for the exotic waters, those born outside the parganah, have been checked in their southward course by the Rápti. Of these homebred brooks the largest are the Barár and its affluent, the Budh. They are formed by the union of numerous channels which, rising sometimes less than a mile from the southern bank of the Rápti, suggest the idea of sluices or escapes from a canal flowing on a higher level. Clearcut, broad, and deep, the bed of the Barár favours the tradition that it was once a bed of the Rápti. After being joined on the southern frontier by the Budh, this Barár flows on to join the Ámi in Maghar.

The soils of the parganah are classed as clay (*mattiyár*), loam (*doras*), and sand (*balua*). But of the clay there is a great deal, and of the sand there is probably very little. A limy-looking variety (*bhát*) of the former is extremely common on the banks of the Rápti, and in the lowlying basins which convey northern streams towards that river. Being constantly flooded in the rainy season, it produces no autumn crop; but for the same reason it yields, without irrigation, a rich spring harvest. The people themselves less frequently name soil according to its natural composition than according to its position with regard to the village homestead. Land is generally called "near" (*goenr*), or surrounding that homestead; "middling" (*miyána*), or surrounding the near; and "far" (*pallu*), or surrounding the middling.

What proportion of the total area is cultivated cannot exactly be shown. Many of the villages are forest grants;[1] and having thereby escaped re-assessment have also escaped survey. The principal grants are those of Alídápur, Birdpur, and Neora in tappa Ghos; Katahla in tappa Bárikpár; Sarauli in tappa Untápár; and Sohás in tappa Sohás. None of these measures less than 3,000 acres, and they cover between them over 60,900. But of the assessed villages, which measured 409,096 acres, we know that 260,219 acres were cultivated and that 99,883 more were cultivable. Of the cultivated area, again, 111,126 acres were watered; while less than $\frac{1}{10}$th was occupied by

[1] *Supra*, pp. 286-88.

mango groves. Bánsi is no doubt sufficiently moist to retain its moisture without the aid of trees; but so long as it produces more grain than it needs, one can hardly sympathize with Mr. Wynne's remark that such plantations are a deplorable waste of the best land. Since 1813 the "very stately forest" of *sál* and other trees on the banks of Burhi Rápti, the stunted woods on the banks of Jamwár and Tilár, have been thinned with no sparing axe. And the plough has made great inroads on the dismal stretches of long coarse grass which, flooded in the rains and withered in summer, offended the eye of Buchanan.

Besides the usual autumn and spring harvests, Mr. Wynne reckons a third, the winter or *jarhan*. But the only crop garnered at this intermediate reaping is rice, the staple grain not only of the northern clay lands but of the parganah at large. Rice is also the chief growth of autumn, covering more than thrice the ground occupied by the second great crop of that season, *urd* or *másh* pulse. The principal products of the spring harvest are wheat, and next, after a long interval, barley, peas, linseed, and *arhar* pulse. None of the crops hitherto mentioned covers less than 10,000 acres. The area occupied by the more paying staples—poppy, sugarcane, tobacco, and vegetables—is comparatively small. But in years just preceding assessment landlords strive to reduce the apparent value of the land, and such crops are sparsely grown. It is significant that within the two years immediately succeeding the assessment survey the cultivation of poppy had increased in the proportion of 84 to 137. The masters of the soil are chiefly Bráhmans.

Economical features.

The parganah has no manufactures worth mentioning. The crops, which are its only important product, find a sale at many villages where weekly markets are held. But if Bánsi is not a great producer, it is a great distributor. Its through-trade with Nepál centres in the marts of Biskohar and Uska; and how considerable the traffic of these places is has been shown above.[1] Fairs are held twice yearly at Bánsi; at Kakrahighát in October-November, and in March-April near Alídápur. The gathering last named, which assembles on what is called the Dasahra of Chait (March-April), is the most important of its kind in the parganah. Lasting for about nine days, it is held in honour of a goddess named Pálta. Before her image are offered goats, rams, and even buffaloes; but the real object of the fair is commerce rather than religion. Buchanan (1813) estimated the number of visitors at 50,000, of whom some 300 or 400 were the usual itinerant tradesmen. Since his time, however, the attendance has greatly declined. A second and smaller fair was formerly held at the same place on the Dasahra of Kárttik (October-

[1] P. 609.

November). The principal road centres of the parganah are Bánsi and Dumdumwa. The principal roads are the unmetalled lines (1) from Domariáganj to Nepál by way of Intwa; (2) from Basti to Nepál by way of Bánsi, Dumdumwa, and Birdpur; (3) from Dumdumwa to Lautan. But the parganah is intersected also by some four or five unmetalled lines of a poorer class. During the rainy season traffic is greatly impeded by the flooded state of the country. But several of the rivers, such as the two Ráptis and the Dhamela, are navigable; and were it not for numerous "snags," the same might be said of many northern streams like the Jamwár. The only places of importance, besides those already mentioned, are Chilia, Dhebarua, Misraulia, Sohás, and Tharauli.

History.

Till the beginning of the present century the history of Bánsi is almost identical with that of the Sarnet rájas, who derive their title from its capital. Little, therefore, need here be added to what has been said on pages 672-76. In Akbar's *Institutes* (1596) the parganah is entered as Ratanpur-Maghar or Ratanpur-Bánsi, the first part of this name being derived from that of its rája, Ratan; while Katahla, which was just afterwards absorbed within its limits, appears as a separate sub-division. But if Bánsi gained by the annexation of Katahla on the north, it lost by the gradual separation of Maghar on the south. The first to withdraw any part of the latter parganah from the rule of its Sarnet rája were the invading Musalmáns; but large tracts were afterwards alienated by the act of the rájas themselves. Thus, towards the end of last century 987 villages were made over to a cadet of the family, the ancestor of the rebel bábu of Bakhira.

About 80 years after Bánsi had fallen from the grasp of Akbar's successors into that of their now independent Oudh deputies, it was ceded (1801) by the latter to the English. Bánsi, Maghar, and Bakhira were recognized as separate parganahs of the newly-formed Gorakhpur district; and the first was included in the Bánsi tahsíl. The demands with which it was assessed at successive settlements of land-revenue were: in 1802, Rs. 24,120; in 1806, Rs. 21,591; in 1809, Rs. 29,439; in 1813, Rs. 81,571; in 1840, Rs. 2,45,541; and in 1864, Rs. 3,05,127. From the three last sets of figures the advance which cultivation had made during 50 years of British rule is clearly apparent. In the year succeeding that last named Bánsi was severed from Gorakhpur, to form part of the newly-created Basti district.

Antiquities.

"The chief remains of antiquity," writes Buchanan, "is (*sic*) Katahla, in the forest on the southern bank of the Burhi Rápti. It is said to have originally been a seat of the Thárús, after which it became the chief residence of chiefs called the Katahla rájas.[1] They appear to have been totally exterminated by the

[1] *Supra*, pp. 674-75, 720, and 724.

Sarnet chief who took the place." But a legend asserts that "the family, having offended the goddess of their city (Katahia Devi), was by her converted into stones, and that these still remain in their original forms. The place seems to have been a town with many buildings of brick and small tanks, but no traces of fortification; and to have extended more than a mile each way, although I could not fully trace its outline. The brick buildings are reduced to mere heaps; but the bricks are not so much broken as in the ruins usually attributed to the *Thárús, and they are quite in a different style. The ruins of Thárús usually consist* of one great mass like what may be supposed to have been the remains of one great building, with some small heaps adjacent; but Katahia consists of many small heaps scattered at irregular distances over a great extent of ground.

"There are few stones remaining. One, which is a flag smoothed on one side and cut into mouldings on the edges, is placed with one end in the ground and worshipped as Katahia Devi. Many offerings of potter's ware are placed around; for it is supposed that no cowherd or woodcutter could safely enter the forest without procuring her favour by such an offering. The Bhars of Sanauli are the priests; whence perhaps it may be inferred that the rájas of Katahia were of this tribe, which it is generally allowed to have succeeded the Thárús. Near this stone, on the side of a tank, are the foundations of two small temples, the chamber in each of which has been only a few feet in diameter. In one is placed part of an image called Bhawáni; but it is the head and breast of a male, so far as can be judged from what remains. The fragments worshipped in the ruin of the other temple are so small that it is impossible to say what they have been intended to represent. On a heap of brick, some way distant from thence, is lying a stone spout which terminates in a crocodile's head very rudely carved. It probably served to convey out the water used in washing the image that stood in the temple. All the people, however, with me worshipped it by prostration and by touching it with their foreheads.

Sanauli and Sarayat.

"After the destruction of Katahia, the Sarnet built a large mud fort at Sanauli in the same forest. It has a deep and wide ditch and a strong rampart; but within there was no considerable building. The town, however, was large, and has contained some buildings of brick; but it has long been deserted except by a few Bhars, who cut wood. The village of Sarayat, about 10 or 11 miles north from Bánsi, stands on a heap attributed to the Thárús, but very small and not clearly marked: the quantity of rubbish being trifling. At the south end of the village is a *linga* (phallus) very much decayed. Under a tree in the village are some stones. Neither the pandit of the survey nor I could learn any tradition concerning these images.

Pálta Devi.

"The chief object of worship is Pálta Devi in the wood near the Jamwár. The chief of the convent of Atiths at Bakhira is the priest of the goddess. There are two small temples, but quite modern, having been built by the predecessor of the present priest. They are in the Muhammadan style, that consist of a cubical chamber surmounted by a dome. They stand on the ruins of a large temple, the foundations of which in some places are still a few feet high; and a fragment of a stone pillar, and the images, still remain. There is no doubt that the images are very ancient. In one temple a large angular stone projects from the floor, and is said to be a linga; nor has it a greater resemblance to anything else. In the other modern building is the image called Pálta, exceedingly worn by the lapse of ages, and the features totally obliterated. It represents the goddess destroying a man who has sprung from the truncated neck of a buffalo, so common in the monuments of the sect of Buddha in Bihár. Before the two modern temples, at the limits of the ancient building, is a tree, under which are portions of two broken lingas. At each Dasahra there is an assembly (*the Pálta Devi fair above mentioned.*)

"About four or five miles east from Mahadewa[1] I saw two elevations somewhat like the ruins attributed to the Thárús, but containing fewer bricks. They were called Trupasandihi and Trupasandihi-ká-Jhúnga, the latter word signifying a grove,[2] for the ruin is covered with trees. On this latter is a small conical heap of bricks, which has evidently been a temple; and on its ruin have been placed two lingas, which it probably once contained. On Trupasandihi, or the high place of the worshipper of three gods, there are in fact three lingas placed under a tree. They are exceedingly weather-worn, and one of them, on the side of the phallus, has a human face. Besides these there are many fragments.

"There are the ruins of some petty forts, erected by various rájas and thieves, especially one at Musharúa, about two miles from Mahadewa, which was a stronghold of the Banjára tribe, when these predatory merchants were in the habit of plundering Bánsi."

BÁRAKUNI, hamlet of Sunhán a village, in tappa Seobakhri of parganah Mahauli and tahsíl Basti, is noticeable only as the site of a third-class police station. It lies 24 miles south-south-east of Basti, and had in 1872 a population of 534 souls.

BASTI, the capital of the district, stands in north latitude 26° 49′ and east longitude 82° 44′, 112 miles by rail and road from Benares.[3] It is the chief town not only of the district but of tahsíl Basti, parganah Basti, and tappa Haveli. Its site has an area of 127 acres, with a population of 40 to the acre. Its inhabitants amounted in 1872 to 5,087 persons, of whom 3,723 were Hindús (1,660 females) and 1,361 were Musalmáns (619 females). But as the people of Basti muster less than 10,000, the census report leaves their occupations undetailed. In 1847, 1853, and 1865, when they mustered less than 5,000, even their numbers are not mentioned.

Site and appearance. Old Basti.

The mud-built town of Basti stands on a site but little raised above the low green rice-lands which surround it. It consists chiefly of the old entrenched village whose citadel was the still existing castle of the rája. The fortifications of this village were constructed in much the same manner as those of a Roman camp. A square whose sides measured each about half a mile was enclosed within a wide ditch, and the earth dug from this excavation was thrown up on its inner side to form a wall or bank. The bank now appears as a weatherbeaten mound of varying height, but no value for the prevention of ingress or egress; while the ditch is a stagnation of broken margin and varying width. Thus the town is still surrounded by water, which is broadest on the eastern side. Near this eastern side, moreover, lies a rice-fringed lagoon. The site is not, on the whole, one which would have been chosen by a medical committee.

[1] Mahadewa or Mahdewa of tappa Aikhin was in Buchanan's time the headquarters of a police circle named Dhuliyá-Bhandar. [2] Or rather a brushwood thicket. [3] The details of this distance are these:—By rail from Benares to Akbarpur, 84 miles; by road from Akbarpur to Basti, 28, total 112. Another and longer route is as follows:—By rail from Benares to Faizabad, 120 miles; by road from Faizabad to Basti, 40; total, 160.

Through the east of that site runs, wide and straight, a metalled road. This is merely the end of a branch which connects the town with the more southerly Gorakhpur and Faizabad highway; but it supplies Basti with a high street. Well raised and drained, and crossing the surrounding ditch on bridges, it is flanked on either side by houses which are chiefly shops. None of these houses is brick-built, and the great majority are one-storied. But their raised earthen floors and tiled roofs, with a few double-storied buildings of the same kind intermixed, give this street an appearance of neatness which is not encountered in other parts of the town. Off it Basti becomes a mass of crowded hovels which differs in no respect from an ordinary village. Even on the main road itself the only spot which suggests the idea of a brisk trade is the Chauk, or crossing where four roads meet. This is used as a market-place on Tuesdays and Saturdays; and in its neighbourhood are most of the few good wells which the town can boast. The water in the Basti wells rises to within some 10 or 11 feet of the surface, but is seldom sweet enough for healthy drinking.[1] It is almost a case of "water, water everywhere, nor any drop to drink."

From the statement that the main road passes through the east of the town it may be inferred that most of the houses lie west of that highway. And this western portion of Basti is, like that of London, the most aristocratic quarter. Here stands, high-raised and strongly built, the castle (*kot*) of the rája. Covering almost the whole of the mound which it adorns, it occupies about 4 acres of ground. It is girt on all sides save the east by one of those thick and lofty quickset hedges of male bambu[2] which once formed so impenetrable a barrier round all the baronial strongholds of the district. Outside all lies a ditch which is never very poor in water. The building has a picturesque frontage, with a steep entrance-way rising to the main gate; while opposite this façade is a small open plain, used as a picket for the wealthy owner's elephants, horses, and cattle. Elsewhere in the town are several other breathing-holes of the same kind. Adjoining the castle is the Paithan-tola quarter, a widespread congery of poor mud houses which has a little bázár of its own.

East of the main road the only building that need be mentioned is the old hostelry (sarái). This is a large quadrangle of the usual untidy type, but shaded within by some good trees. The main road is met at its north-eastern end by the unmetalled lines from Menhdáwal, Bánsi, and Domariáganj. On its south-western exit from the town it travels on through Nayá Bázar to the civil station.

[1] Sanitary Commissioner's Report, 1870. [2] *Dendrocalamus strictus.*

Naya Bázár.

Naya Bazár or Nowmarket, so called in contradistinction to the old Basti just described, is a modern growth of shops and other buildings which has sprung up along the road on the lands of 5 different villages. On the same highway, between the town and the civil-station, stand the central (*sadr*) dispensary and the new hostelry. The former was once the tahsíldár's office; the latter is a large masonry building, greatly frequented by travellers passing through Basti on their way to or from Faizabad.

Civil station.

The civil station clusters around the point where the road just mentioned joins the Gorakhpur-Faizabad line. The site is on the lands of Amhat village, some three miles south-west of the town; and, being well-raised, drains readily towards the neighbouring Kuána. The station crowns, in fact, the slope which rises north-eastwards from that river; and the name of Machhora, sometimes borne by the latter, is perhaps suggestive of the excellent fishing with which its flowing waters provide the European residents. Of European dwellings there are some half-dozen only, but more are hardly required. There are also a church, a library, and a swimming-bath. The principal public buildings are the court, office, and treasury of the magistrate-collector; the court where the judge of Gorakhpur holds occasional sessions; a large tahsíldári; the central post-office; the tahsíli school; the district jail; the staging bungalow; and the Government opium store-house, which lies east of the station. This European quarter is fairly planted with *mahua* and mango-trees. Indeed, the name of Amhat probably means mango-market.

The public institutions, not hitherto mentioned, are the two parganah schools in Old Basti and Naya Bazár respectively; and the imperial post-office, the munsif's court, the first-class police-station, and two Anglo-vernacular schools, all in the former.

Trade.

Basti has no important manufactures. It is at best little more than the market-town of an agricultural tract. It has no municipality, no house-tax under Act V. of 1861. But it has for many years possessed a fine roadway; and a fine roadway is the beginning of improvement in all our North-Western towns. Like other mud-built settlements, Old Basti is disfigured by many stagnant waterholes, which have been dug to supply material for its dwellings. But these excavations can be filled in, and further buildings erected, with earth from the old embankment which surrounds the town. And improvements of this nature have been in progress for years.

History.

The original village perhaps owed its first promotion to its selection as the seat of its first rája. This event probably took place at some time in the seventeenth century.[1] As the capital of the new principality Basti obtained an importance which it has never since lost. When, on its cession to the British (1801), it ceased being the capital of a principality, it became the capital of a tahsíl. But, if still important, Basti was neither rich nor beautiful. Buchanan some years afterwards (1813) describes it as "more sorry than any place of the size in the (Gorakhpur-Basti) district;" and its people as seeming "in the most abject state of poverty." He adds that the town then contained 500 houses, of which 110 were two-storied and two were built partly of brick. One of these two last was "the very sorry mud-walled castle" of the rája. The mud wall of the village itself appears to have been supplemented by a bambu hedge which has since disappeared. For some time before the Great Rebellion (1857) Basti had been the site of an opium storehouse and treasury, which was guarded by a detachment of native infantry. But the place did not attain its present leading position until eight years later (1865), when it was chosen as the headquarters of the newly-established district. Since then it has steadily grown, both in population and in general importance.

Antiquities.

About a quarter of a mile south of the town, at Manhan, is a ruin attributed to the Thárús. It consists of a heap of rubbish about 200 yards in diameter, irregular in form and surface, and without any trace of a ditch. Tradition says that its summit was once hallowed by a phallic emblem (*linga*) of Shiva; but this had, even before Buchanan's time, disappeared. Some three-quarters of a mile north-east of Old Basti, in Lakhnaura village, rises another mound of reputed Thárú origin. "It may," writes the author just mentioned, "be 300 yards in diameter, but (is) of very little elevation; whether from having originally consisted of a number of small buildings, or from many of the bricks having been removed, I cannot say." About 1,000 yards beyond this, in Barwa village, is another ruin assigned to founders of the same race. "Its diameter is smaller, but the elevation is more considerable, although it contains more earth than usual. On it is a linga very much decayed. About two miles beyond this, north and east, is another ruin called Arel, and attributed to the Thárús. It is about 300

[1] The first rája of Basti seems to have flourished ten generations after his ancestor Sej, whose date may be placed about the middle of the fourteenth century (*supra*, p. 678). And ten generations may be set down as equalling something over 300 years. Had the Basti principality, moreover, been founded before the end of the sixteenth century, pargannah Basti would probably have appeared in the *Ain-i-Akbari* under its present name and not under that of Mandwa.

yards in diameter, but is higher than (that of) Lakhnaura. Some deep and large excavations have been made into it, probably in search of bricks."

BASTI, a tahsíl with head-quarters at the place just described, is bounded on east-by-south by tahsíl Khalílabad; on north-by-west by tahsíls Bánsi and Domariáganj; on west-by-north by the Haraia tahsíl; and on south-south-west by the Ghágra, which divides it from the Faizabad district Tahsíl Basti contains the eastern parts of parganahs Nagar (7 tappas) and Basti (7); the north-western corner of parganah Maghar (3); and the western portion of parganah Mahauli (10). It had in 1878 a total area of 350,009 acres, or nearly 547 square miles; and a total land-revenue of Rs. 2,82,738. Its population in 1872 was 313,327, or 571 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its four parganahs.

BASTI or Mansúrnagar-Basti, a parganah of the Basti and Haraia tahsíls, is bounded on the east-north-east by parganah Maghar, a border being supplied by the Katnehia watercourse and its affluent, the Garehia; on the north-north-west by parganah Rasúlpur and the Gonda district; on west-south-west by parganah Amorha; and on the south by parganahs Nagar and Mahauli, the boundary with the former being supplied chiefly by the Kuána river and its affluent the Rawái. The parganah is divided into 11 *tappas*. Of these the seven eastern—Kothila, Úmrah, Paria, Karar, Haveli, Deoráon and Sikandarpur—belong to the Basti tahsíl; the four western—Shiúpur-Gopálpur, Atroh, Ratanpur, and Hardi—belong to the tahsíl Haraia. Basti contains 926 estates (*mahál*), almost coinciding with the same number of villages (*mauza*); and of these 578 lie in the Basti tahsíl. The parganah had in 1878 an area of 181,389 acres, or nearly 283½ square miles; and a land-revenue of Rs. 1,54,977. Of the former just over 171 square miles, and of the latter Rs. 98,185, belong to the Basti tahsíl.

Population.

According to the census of 1872 Basti contained 796 inhabited sites, of which 507 had less than 200 inhabitants; 241 between 200 and 500; 43 between 500 and 1,000; and 6 between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Basti, with a population of 5,087.

The population numbered 168,893 souls (90,225 females), giving 1,181 to the square mile. Classified according to religion there were 150,594 Hindús, of whom 70,224 were females; 18,295 Musalmáns (8,443 females); and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 20,205 Bráhmans (9,440 females); 5,534 Rájputs (2,465 females); and 4,464 Baniyas (2,053 females); whilst the great mass of the population is included in the "other castes," which show a total of 120,391 souls

(56,266 females). The principal Brâhman sub-divisions found in this parganah are the Sarwaria (15,126), Kanaujia (188), Gaur (218), Gautam (46), Shukul, Maháráshṭ, and Sanádh. The Rájputs belong to the Panwár (55), Bais (1,211), Gautam (348), Parwár (350), Chauhán (97), Súrajbansi (95), Bháraddhwáj (212), Raghubansi (273), Rajkumár, Kulháns, Sakarwár, Bachgoti, Ráthor, Sarwar, and Kharog clans; the Baniyas to the Agarwál (62), Kasaundhan (2,742), Kándu (109). Agarahrí (1,112), Panwár, and Bandarwár sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (3,982), Kahár (4,012), Kurmi (23,940), Teli (3,174), Dhobi (3,166), Nái (2,316), Chamár (27,428), Ahír (16,439), Barhai (3,037), Lohár (1,739), Káyath (2,378), Khewat (1,487), Tamboli (2,488), Kalwár (1,048), Khatík (1,437), Kumhár (3,465), Chái (2,703), Máli (2,997) and Nuníya (2,164). The following have less than one thousand members each:—Gadariya, Dharkár, Bári, Atít, Sonár, Manihár, Bharbhúnja, Koeri, Gosáin, Bairágí, Pási, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Rangwa, Musahar, Kamángar, Tarkhar, Baiswár, and Bhartiya. The Musalmáns are Shaikhs (1,833), Patháns (1,828), Sayyids (100), Mughals (47), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age) 427 belong to the professional class of officials, priests, doctors, and the like; 3,339 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 587 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 42,508 to the agricultural class; and 2,615 to the industrial or artisan. A sixth or indefinite class includes 3,353 persons returned as labourers and 346 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 15,877 as landholders, 119,178 as cultivators, and 33,838 as engaged in occupations unconnected with the agriculture. The educational statistics, which are confessedly imperfect, show 538 as able to read and write out of a total male population numbering 90,225 souls.

Physical and agricultural features.

The parganah is an alluvial and fairly fertile champaign, sloping imperceptibly towards the south-east. Shaded by many a sombre grove, it has, nevertheless, no woodland of sufficient continuity to be called a forest.[1] In such a tract we should expect

[1] Of the extensive forest which in 1813 skirted the banks of the Kuána little remains save the *mahua* trees. But even in 1813 this woodland is described as consisting largely of plantations that had run wild. The so-called forest grant of Hardi, in the tappa bearing that name, is now a great expanse of cultivation. Its area is over 13,000 acres. But for some account of such grants see pp. 286-88.

the chief natural features to be the rivers and lagoons, the chief artificial feature a high state of cultivation. And in Basti this expectation would be verified.

The principal river is the Kuána, which flows south-south-eastwards across the whole breadth of the parganah. Its high and abrupt banks are throughout Basti fringed by a narrow belt of brushwood and trees. Steep also are the banks of the Rawái, which, after an east-south-easterly course through the parganah and along its southern frontier, joins the Kuána. The Garchia, a narrow channel in the centre of a broad depression, runs south-eastwards along the Maghar boundary. It at length joins the Katnchia, whose waters wander in the same direction to form the same border. Issuing from the Jasoia lagoon, between tappas Úmrah and Sikandarpur, this Katnchia is the only one of all the streams here mentioned which rises in Basti itself. Save only the Kuána, whose bed lies too much below the level of the surrounding country, all these rivers are a fertile source of irrigation.

The same may be said of the lagoons, whereof the chief are Bhaila in tappa Atroh; Aila in tappa Shiúpur; Saraini in tappa Kothila; Jasoia, Dudhrís, and Pharendia in tappa Úmrah; Hasanpur and Kanothu-Buzurg in tappa Sikandarpur; Rasna, Majhana, Jagat, and Bhartpur in tappa Paria; Karai-khas, Tál-khara, and Tál-Balaur in tappa Karar; and Nariáon, Úrwára, Jokaila, Sengraula, and Mahdeo in tappa Haveli. But rivers and lagoons are not the only reservoirs which moisten and refresh the fields. The average depth of water is less than 10 feet from the surface; the soil favours the construction of wells; and at the land-assessment 2,845 of such excavations were found in working order. Of the total cultivated area, 113,146 acres, 95,773 were returned as irrigated.

Here as elsewhere the soils are divided into clay, sand, and that loam which is a compound of both. The tappas east of the Kuána, those in the Basti tahsíl, have for the most part a loamy surface; but in some, as for instance in tappa Úmrah, fine clay-lands are often encountered. The Haraia or west-Kuána tappas have a lighter and more sandy mould. Of the cultivated area 76,258 acres are recorded as tilled for the spring and 36,799 acres for the autumn harvest. Roughly noting in thousands of acres the space occupied by the principal crops of the former season, we get the following results:—Wheat, 24¼; peas, 12¾; *arhar* pulse, 8½; linseed, 6; sugarcane, 4½; and barley, 4. Marked in the same manner, the chief autumn crops stand thus:—Rice, 26½; and *urd* pulse, 4½. Of the more valuable agricultural staples cotton and indigo are unknown. The prejudice against the latter, which in

1865 was still sparsely cultivated, seemed chiefly due to the "inquisitorial interference" of factory subordinates whose employers had granted advances for its growth. Poppy, which at the spring harvest covers an area next greatest to that of barley, is described as "a mine of wealth to the parganah." How large the acreage occupied by sugarcane has been already shown. The owners of the soil are chiefly Rájputs, Bráhmans, and Káyaths.

Economical features.

The principal markets at which the grain of the parganah finds a sale are the district capital Basti, Deoráon, and Mansúrnagar. Being on the banks of the Kuána river, writes Mr. P. J. White, "Deoráon does a brisker export and import trade than Basti, which is more of a central market. From Deoráon grain is extensively exported by water to Gola-Gopálpur[1] on the Ghághra; and it receives thence, in return, all the usual native articles of luxury and necessity, excepting coarse cloth which is manufactured by Juláhás (Muslim weavers) in the parganah." The smaller marts are Bhairúganj of tappa Hardi; Kusama and Síswa in tappa Haveli; Sonaha and Kotheli of tappa Kothila; Majhaua-Mír of tappa Parna; Sultana and Sáhibganj in tappa Sikandarpur; Mahuádabar of tappa Atroh; and Kesrái, Belghát, Tendua, Pagarghát, Kachia, and Chhatra of tappa Shiúpur. The four last named are modern foundations. But all these minor markets, whether old or new, open twice weekly. To them the villagers of the neighbourhood bring cotton, thread, tobacco, salt, vegetables, coarse cloth, ornaments and toys. A casual huckster sometimes appears with metal utensils. But at each place the main trade is the grain-trade, conducted by from 10 to 20 corn-chandlers. Several yearly fairs cause an occasional outflash of petty trade in places where at most times even petty trade is unknown. A large gathering of this kind takes place at Ajudhyá ghát on the Kuána, beside a temple sacred to Shiva as Lord of Hardwár (Hardwárnáth). The assemblage is held on the full moon of Chait (March-April); and, like the great fair at Hardwár itself, has sometimes been disturbed by outbreaks of cholera. Of manufactures deserving the name the parganah has absolutely none. Its principal road is the metalled highway from Gorakhpur to Faizabad, passing through Basti; but on Basti converge, chiefly from the north, several good unmetalled lines. Starting from Bhánpur in Rasúlpur, another road of the latter class passes south-westwards, by Mansúrnagar and Paikaulia, to meet that first named at Bikramjot in Amorha. The Kuána provides the tract with a small but central water-route.

[1] *Supra*, pp. 488-89.

History.

From its aboriginal Dom or half-aboriginal Domkatár masters parganah Basti seems to have been wrested in the fourteenth century by Kalhánas Rájputs. For long an integral portion of the Kalhánas principality of Gonda, it was at length granted to a cadet of the ruling house, the ancestor of the present rája of Basti. But towards the end of the sixteenth century it fell under the superior power of the Dehli emperors. In the Domesday-Book (1596) of Akbar it is entered as Mandwa, a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). About 1720, when the power of Dehli had declined, their viceroy in this Oudh province assumed independence; and Basti continued under its new masters until 1801, when ceded by them to the British. It was now placed in the Gorakhpur district, of which it remained part until severed in 1865 to form with other parganahs the new district of Basti. Meanwhile it had been assessed with the following land-revenues:—Rs. 29,741 in 1803; Rs. 28,533 in 1806; Rs. 28,425 in 1809; Rs. 43,061 in 1813; Rs. 1,02,855 in 1840; and Rs. 1,49,115 in 1865.

Antiquities.

The rather insignificant antiquities of Basti have been described in the article on that town. The only other remains mentioned by Buchanan are those beside the Bhuila lagoon, some 15 miles west of Basti. Attributed as usual to the Thárús, they consist of a roundish heap of brick *débris*, some 1,200 yards in circumference, but of trifling elevation. "The tops of the walls of several chambers may be traced on a level with the present surface, and these probably show that the building has been a house and not a temple, as the chambers are small. On the south side of the heap, adjacent to a tank nearly obliterated, there projects from the rubbish about 2½ feet of an octagonal stone pillar, much weather-worn and having its sides alternately wider and narrower. It is called Sivawa, and is considered an object of worship. On a small heap of rubbish between the above-mentioned tank, the great ruin and the marshy lake are two places of worship. One, dedicated to an anonymous Muhammadan martyr (Bhuila Shahíd), has no tomb; but images of potter's ware are placed under a tree to obtain his favour. The other is a *linga* (phallus) called the Bhuilesvar. North from the great heap are two smaller ones quite detached, but at a small distance.

"The Kalhánas Rájputs, who now hold the country, had built about 100 forts, many of which had gone to ruin when Major Rutledge (Mr. Collector Routledge) destroyed the remainder. The chief seat of the tribe, in the woods about 7 *kos* (14 miles) north-west of Basti, was called Sálanagar; but the Muhammadans changed its name into Mansúrnagar, in honour of Mansúr Ali

Khán, father of Shujá-ud-daula and vazír of the empire." Buchanan goes on to describe this Mansúrnagar, which gives the pargana to its first name, as entirely deserted. It has since then been repeopled; and is now, as already mentioned, one of the principal markets in the tract.

BELWA BAZAR is a flourishing mart on the lands of Hanumánpur village in tappa Belwa of parganah Amorha and tahsíl Haraia. Situated near the point where the metalled Gorakhpur and Faizabad road meets the Ghágra, it stands some 28 miles west of Basti. The population amounted in 1872 to 757 persons only. But Belwa has a fourth-class police-station and some commercial importance. The market, which stands on land confiscated after the mutiny, is leased to the rája of Basti. Hither is brought, for export across or down the Ghágra, nearly all the surplus grain of the surrounding parganahs. By the same river are imported brass vessels from Mirzápur and cloth from the towns of Bengal. From Nepál come by road iron, copper, vessels of those metals, spices, ginger, and turmeric. By road too, through Oudh, carts bring the raw cotton which has been collected at Kanauj and Cawnpore.

BHADESAR, a village in tappa Doorion of parganah and tahsíl Basti, is remarkable only as the scene of a large yearly fair. This takes place in February-March, lasts several days, and has an estimated attendance of 6,000 visitors. But the village, which is 4 miles south-south-west of Basti, had in 1872 a permanent population of 232 persons only.

BHANPUR, a village in tappa Chhapia of parganah Rasúlpur and tahsíl Domariaganj, is remarkable only as the site of a tahsíli school. Standing on the junction of two unmetalled roads, 19 miles north-north-west of Basti, it in 1872 had 930 inhabitants. The villagers hold market every Monday. This Bhánpur must not be confused with that other market-village which gives its name to tappa Bhánpur in the same parganah.

BHARI, in tappa Sagara of parganah Rasúlpur and tahsíl Domariáganj, lies 28 miles north north-west of Basti; and had in 1872 only 539 inhabitants. But it must be noticed for the same reason as the place last named. It has a tank which is celebrated as one of Krishna's favourite bathing-places; and hereby is held, in the end of October-November (Kárttik), a fair which boasts some 50,000 attendants. The gathering lasts for about a fortnight. During its continuance the waterside is crowded with the booths of pedlars, confectioners, and other dealers in cheap trifles. But the ostensible object of the fair is the ceremonial bathing (*ashnán*) which takes place on the full moon of the month.

The tank retains its shape too well to claim an antiquity of very many centuries. But beside it rises, to a height of some 18 feet above the surrounding plain, a mound of ruins; and if Mr. Wynne is right in calling these the *débris* of successive temples, Bhári must be a place of ancient sanctity. Around the mound are several smaller tanks and the remains of several detached buildings. The mound itself is a large heap of brick rubbish. Irregular in form and surface, it extends some 400 yards from north to south and some 350 from east to west. It "has evidently been," writes Buchanan, "a very large house, palace or castle, with several small tanks encroaching on the sides, but no traces of a ditch." The full name of the place is Bharat-bhári; that is, according to the villagers, the enclosure (*bári*) of Bharat, the brother of Ráma. But the townsmen of Domarirágani told the writer just quoted that the eponymous hero was a Tháru called Bharatbhári.

BINÁYAKPUR, the smallest parganah of the district and the Bánsi tahsíl, is sometimes, to distinguish it from its namesake in Gorakhpur, called Bináyakpur West. Occupying the north-eastern corner of the district, it is itself bounded on the north-east by Nepál; on the north-west, west, and south-south-west by parganah Bánsi; and on the south-east by the river Ghúnghi, which severs it from the Gorakhpur district. Bináyakpur has two tappas—the northern named Bhátimpár, the southern Netwár or Nitwál. It is divided into 107 estates (*mahál*), coinciding as a rule with the revenue divisions known as villages (*mauza*). It had in 1878 an area of 31,064 acres, or over 48½ square miles; and a land-revenue of Rs. 17,470. But though recognized in fiscal and other documents as a separate parganah, Bináyakpur is practically part of parganah Bánsi, and with it forms one great parganah-tahsíl.

Population.

According to the census of 1872, Bináyakpur contained 110 inhabited sites, of which 80 had less than 200 inhabitants; 26 between 200 and 500; 3 between 500 and 1,000; and one between 2,000 and 3,000.

The population numbered 21,023 souls (9,850 females), giving 429 to the square mile. Classified according to religion, there were 18,865 Hindús, of whom 8,834 were females; and 2,158 Musalmáns (1,016 females). Distributing the Hindu population among the four great classes, the census shows 1,945 Bráhmans (951 females); 370 Rájputs (164 females); and 741 Baniyás (365 females); whilst the great mass of the population is included in the "other castes," which show a total of 15,809 souls (7,354 females). The principal Bráhman sub-division found in this parganah is the Sarwaria (348). The Rájputs belong to the Bais (173) and Kulhánis clans; the Baniyás to the

Kasaundhan (33), Kándu (291), and Agarahri (120) sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kurmi (1,150), Chamár (2,465), Ahír (1,273), Lodha (1,615), and Rájbhar (1,470). The following have less than one thousand members each:—Bhar, Kahár, Teli, Dhobi, Nái, Gadariya, Barhai, Lohár, Káyath, Khowat, Tamboli, Kalwár, Dharkár, Khatík, Kumhár, Bári, Atit, Chái, Máli, Sunár, Nunía, Bharbhunja, Koori, Gosáin, Bairági, Pási, Bhát, Khákrob, Koli, Halwái, Kanjar, Dhárhi, Arakh, Bind, and Musahar. The Musalmáns are Shaikhs (624), Patháns (392), Mughals (43), Sayyids (34), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 29 belong to the professional class of officials, priests, doctors, and the like; 199 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 96 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 5,487 to the agricultural class; and 316 to the industrial or artisan. A sixth or indefinite class includes 522 persons returned as labourers and 48 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 771 as land-holders, 17,392 as cultivators, and 2,860 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 34 as able to read and write out of a total male population numbering 11,173 souls.

Physical and agricultural features.

Lying in the Tarái, in the great Sub-Himálayan marshland, Binayakpur is both flat and damp. Its geographical features are less pronounced than those of its Gorakhpur namesake[1] on the east and of Bánsi on the west. Though both moist and feverish, it is neither so moist nor so feverish as they. Like them it is well-wooded, but unlike them it has no regular forest. A fringe of spontaneous scrub-wood still indeed skirts the south-south-western border; and in tappa Bhátimpár is a large forest grant (Dulha) of over 3,600 acres. But the former is not tall or continuous; and the latter, like most other holdings of the same nature,[2] is now an almost unbroken expanse of cultivation. Cleared has been the stretch of fine timber which in 1813 decked the east of the parganah. That parganah's only plantations are fine and frequent mango-groves, the sure sign of a prosperous neighbourhood, but not, as Mr. Wynne opined, "a waste of valuable land."

[1] *Supra*, pp. 473-74. [2] *Supra*, pp. 286-88.

From the mountains some 15 miles distant on the north, or from springs in the intervening morasses, several streams flow rapidly past the north-eastern border. The Tilár bounds the parganah on its north-western and part of its western frontier; the Ghúnghi on its south-eastern. The Tinawa flows westward across it to join the Tilár; while the Ragni runs through the south-eastern skirt of the tract almost parallel to the Ghúnghi. Like many other sub-Himálayan streams, that last named has silted its bed up till now it flows, in places, above the level of the surrounding country. The parganah has a fair number of lagoons, but not so many in proportion to its area as Bánsi. Both rivers and lagoons are to some small extent utilized in irrigation, the former *being dammed for that purpose. But the soil is by nature so moist that little* watering is required. Of the total cultivated area, 19,121 acres, only 6,903 were at assessment returned as irrigated.

The soils and crops of Binayakpur are those already mentioned in the article on Bánsi. But the *bhát* clay and the winter-rice which grows thereon here predominate more easily than in that parganah. If invidious comparisons need be drawn between the two tappas, Bhátimpár is slightly less fertile than Nitwal. The principal proprietors of the former are the money-lending Shukul Bráhmans of Bára and Khairauti; and of the latter, the Kulhán Rájputs of Ekdinga and Lautan.

The place last named is the only town or mart of the least importance.

Economical features.

The only road, that on which Lautan stands, is merely an unmetalled line passing through the south-eastern corner of the parganah. The crops which are the one great product of Binayakpur find their way by cross-country tracks to the several villages where weekly markets are held. And hence the surplus stocks are exported, *viâ* Lautan, to Uska and other marts of adjoining parganahs. The absence of any manufactures deserving the name is inevitable in an agricultural tract which possesses no large towns.

Binayakpur is the fragment of an ancient and much larger parganah which,

History.

until the adjustment of boundaries (1816) after the Nepálese wars, extended northwards to Bútwal at the foot of the hills. The history of this tract and of the Bútwal rájas who ruled it has been told in the article on parganah Binayakpur East,[1] but a few local details remain to be added. The eponymous village of Binayakpur is not in Basti or Gorakhpur, and must therefore be in Nepál. During the last century constant struggles between the rájas of Bánsi and Bútwal laid waste the debateable

[1] *Supra*, pp. 474-75.

land between this parganah and its larger sister of the same tahsíl. In 1864 the frontier tappas are described as having only lately, and that not entirely, recovered. When it became British territory (1801), Bináyakpur West was at once assessed with a small land-revenue; and did not, like its eastern namesake, remain exempt from taxation till the fourth assessment. The amounts imposed on the parganah at successive revisions of assessment were: Rs. 382 in 1803; the same in 1806; Rs. 679 in 1809; in 1813 Rs. 1,602: Rs. 10,613 in 1840; and in 1864, Rs. 16,020. The lightness of the demand at the earlier settlement was due to the fact that Bináyakpur was then an almost unbroken forest. But even when the current assessment was framed it was deemed inadvisable to exact as revenue half the rental.

Antiquities.

The only antiquities mentioned by Buchanan are a few ruined castles whose ruins must ere now have almost disappeared.

Birdpur, a village in tappa Ghos of parganah and tahsíl Bánsi, stands beside the unmetalled road from Basti and Bánsi to Nepál, 57 miles north-north-east of the former town. Not far west of the village runs a little water-course called the Mokra, an affluent of the Jamwár; and not far south a second unmetalled road crosses that first mentioned. In 1847 the inhabitants were returned as numbering over 7,500; in 1853 as over 11,700; in 1865 as over 13,600; and in 1872 as over 17,500. But in each case these startling results were obtained by confusing the village with its enclosing forest grant.

The village has a branch dispensary and an European dwelling-house belonging to Mr. Poppé. He and others are lessees of the forest-grant just mentioned, whereof Birdpur is the headquarters. Leased in 1840 to Messrs. W. Gibbon and J. Clock, this grant has an area of 29,316 acres, or nearly 46 square miles. It has now been almost cleared of forest, and when the lease expires, in 1890, will probably boast but few trees save those of its fruit-groves. On the estate, in the neighbourhood of Birdpur itself, are some fine private irrigation channels.

Birdpur was named after Mr. R. M. Bird, perhaps the most famous revenue official of these provinces, who in 1828 became first commissioner of the Gorakhpur division.[1] About two years ago, when schemes were on foot for reducing the great size of the Gorakhpur district, it was proposed to make the place the capital of a new collectorate which should include the northern parganahs of both Gorakhpur and Basti. But this project may be now considered as finally abandoned.

[1] This Gorakhpur division survived till 1834 only, when the commissioner's headquarters were transferred to Gházípur. In 1842 they were again removed to Benares.

BISKOHAR, a flourishing mart in tappa Budhi of parganah Bánsi and tahsíl Domariáganj, stands on an unmetalled road or cart-track, 50 miles north-north-west of Basti. About a mile south-west of the place itself the frontiers of parganahs Bánsi and Rasúlpur meet that of the Gonda district. The population of Biskohar varies greatly, being largest during the trading season of winter; but by the census of 1872 was returned as 2,839.

Biskohar has a district post-office. The Chaukídári Act (V. of 1861) is in force here; and during 1878-79 the house-tax thereby imposed, together with a balance of Rs. 176 from the preceding year, gave a total income of Rs. 897. The expenditure, which was chiefly on police (Rs. 264) and conservancy (Rs. 120), amounted to Rs. 419. In the same year the town contained 618 houses, whereof 162 were assessed with the tax; the incidence being Rs. 4-7-1 per house assessed and annas 4 per head of population.

But it is as an entrepôt for the Nepál trade that Biskohar is chiefly remarkable. The imports which pass through it, for distribution to other places in British territory, consist chiefly of unhusked rice, wheat and other grains; drugs and spices; fibres and fibre manufactures; copper coinage and iron; oilseeds, clarified butter, timber, hides and blankets. The exports which through it find their way to Nepál are cotton-twist, cotton-stuffs, cocoanuts, hardware, sugar, and tobacco. The business of Biskohar is, however, far smaller than it was before the Nepálese placed on trade with British territory those vexatious restrictions which have been above described.[1] Up to the autumn of 1861, writes Mr. Wynne, there were hardly ever less than from 300 to 400 hillmen encamped in the neighbouring grove But the establishment just afterwards of certain privileged marts in the Nepálese Tarái, and the prohibition against trading through any other emporia, dealt a serious blow to the prosperity of the town. Many of the Biskohar tradesmen are forced to take houses in the Nepálese marts by the fact that, if they do not, their merchandise is on its way through those marts taxed at some 25 per cent. above the ordinary rate. But during the rains the marshy and malarious climate of the Tarái towns renders them almost uninhabitable; and those merchants who have temporarily shifted their quarters across the frontier gladly reseek their homes at Biskohar. The town is built on lands belonging to some Hara[2] Rájputs, who are the principal proprietors of the tappa. The family is a branch of that settled at Mahnáni, in tappa Kot of the same parganah.

[1] *Supra*, pp. 697-703, where the reader will find a detailed account of the Nepálese trade in general [2] The Hánas or Jarghárias are a sub-division of the Tomars. But none of these three names appears in the Basti census of 1872.

BUDDHÁBAND or Budhábándh, a village in tappa Ujiár of parganah Maghar and tahsíl Khalílabad, lies 13 miles east of Basti. It had in 1872 but 744 inhabitants; and is noteworthy only as the site of a third-class police-station and a district post-office.

CAPTAINGANJ, or Captain's market, forms part of Raitás village, in tappa Nawái of parganah Nagar and tahsíl Haraia. Standing on the metalled Basti-Faizabad road, 8 miles west-south-west of Basti, Raitás had in 1872 a population of 748 souls.

The place (Captainganj) probably derives its name from the fact that in the first quarter of the century it was a small military station. Until within the last fifteen years it was the headquarters of a munsifi and a tahsíl. But in 1876, when the tahsíldár's office was removed to Haraia, and the tahsíl renamed after that village, Captainganj began to lose importance. It is now merely the site of a third-class police-station and a district post-office. In Buchanan's time it had but 25 shops; and it once more finds itself in about the same commercial position.

CHHÁONI, a hamlet of Khánkalán village, in tappa Sikandarpur of parganah Amorha and tahsíl Haraia, is remarkable only as the site of a first-class police-station. By the police the neighbourhood has long been occupied. The next village Khamaria, was as early as 1813 the head quarters of a large circle.[1] Standing on the metalled Gorakhpur-Faizabad road, 22 miles west-by-south of Basti, Khánkalán had in 1872 a population of 262.

CHHAPIA, which gives its name to the tappa thus called of parganah Rasúlpur and tahsíl Domariáganj, stands not far west of the unmetalled Basti-Bánsi road, 25 miles north-north-west of Basti. It is a mere village, which in 1872 had only 191 inhabitants; but must be mentioned as the site of a third-class police-station and a district post-office.

CHHAPRÁGHÁT, or Dhanghatta, in tappa Kuchri of parganah Mahauli and tahsíl Khalílabad, is the site of a third-class police-station and a district post-office. Here, 45 miles south-east of Basti, an unmetalled road from Menhdáwal to the Ghágra crosses that connecting the Gorakhpur with the Gonda frontier. Dhanghata had in 1872 a population of 609. Chhaprághát is, strictly speaking, the name of the landing-place where the Menhdáwal road reaches the Ghágra several miles further south: and this landing-place, again, derives its name from the large village of Chhapra.

CHILIA or Chilhia, a village in tappa Aikhin of parganah and tahsíl Bánsi, stands on the junction of two unmetalled roads, 50 miles north-north-east of

[1] *Supra*, p 610.

Basti. It is here noticed as the site of a second-class police-station and a district post-office; but had in 1872 only 969 inhabitants.

DALDALIA. *See* BANKATA.

DHEBARUA gives its name to tappa Dhebarua of parganah Bánsi and tahsíl Domariáganj. Standing beside a cart-track, in the fork between Chhagríhwa and Awinda rivers, it is 59 miles north of Basti. Dhebarua had in 1872 a population of 362 only; but is the site of a third-class police-station and a district post-office.

DOMARIÁGANJ, the capital of the tahsíl so named, is a village of tappa Halaur and parganah Rasúlpur. Past it, on the north, flows the Rapti; and round it, on other sides, lie serpentine ponds which were once beds of that river. A good unmetalled road from Basti to Nepál passes through the village, crossing the Ráptí by the rája of Bánsi's ferry. Both over the water and south of that village this highway is met by others of a less perfect kind. The distance north-north-west of Basti is 32 miles; the population amounted in 1872 to 1,145 souls.

Domariáganj has a tahsíli, a first-class police-station, and an imperial post-office. It was formerly surrounded, like Basti, with a ditch, a mud rampart, and a hedge of male bambu. In latter times its police-station was fortified. But all traces of these works, the monuments of an age when security was not, are fast disappearing. The place probably derives its name from the Doms or Domkatárs, who once ruled not only Rasúlpur but Gonda.

DOMARIÁGANJ, a tahsíl with head-quarters at the place just described, is bounded on east-south-east by the Bánsi tahsíl and on north-north-east by Nepál. On its irregular and often protrusive west-north-western border it marches with the Gonda district, and on its south-south-eastern frontier with tahsíls Haraia and Basti. Domariáganj contains parganah Rasúlpur and the 11 north-western tappas of parganah Bánsi. It had in 1878 a total area of 371,935 acres, or over 581 square miles; and a total land-revenue of Rs. 2,65,346. Its population in 1872 was 259,047, or about 445 souls to the square mile. But a detailed account of the tahsíl must be sought in the articles on its two parganahs.

DUBAULIA or Dubauli, a small mart in tappa Dubaulia of parganah Amorha and tahsíl Haraia, stands on the unmetalled road between Gáoghát and Amorha, 23 miles west-south-west of Basti. It in 1872 had 1,519 inhabitants.

Here are a police outpost and a market, which, being not far from the Ghágra, is an entrepôt for goods embarking on or disembarked from that river. But something more on this subject will be found in the article on parganah Amorha. The market-place was confiscated for the rebellion of its owners in 1857, and is now yearly leased by Government. The shops of Khushálganj

village, which adjoins Dubaulia on the west, may perhaps be considered an outlying portion of the same mart.

DUDHÁRA, a village in tappa Ujiár of parganah Maghar and tahsíl Khalílabad, stands on the unmetalled road between Basti and Menhdáwal, 15 miles east-north-east of the former. Its population amounted in 1872 to 903 persons only; but it is remarkable as the site of a second-class police-station and a district post-office.

GÁEGHÁT, or the cow's landing, is a village of tappa Charkaila, parganah Mahauli and tahsíl Basti. After passing through it the unmetalled Gorakhpur and Gonda frontier road quits Mahauli and enters parganah Nagar. But not far west of the village this highway is crossed by another of a better class, running southwards from Basti to Tánda in Faizabad. The distance south of Basti is 16 miles. By the census of 1872 the population was 1,689.

Gáeghát has a district post-office. But it is noteworthy chiefly as one of those small marts which collect and distribute the merchandise imported or exported by the neighbouring Ghágra river. The amount of grain which passes through it for down-country exportation is considerable.

GANESHPUR, which gives its name to tappa Ganeshpur of parganah Nagar and tahsíl Harain, lies near the right bank of the Kuána river, 4 miles west of Basti. It in 1872 had 2,550 inhabitants.

Here markets are held twice weekly; but the place is chiefly remarkable as the head-quarters of a large and almost revenue-free domain known as the Pindári *jágír*. Comprising the bulk of the tappa, it was originally held by Gautam Rájputs, cadets of the family which supplied the parganah with its rájas. These Gautams fortified Ganeshpur, in the usual manner, with a ditch, a mud wall, and a quickset hedge of male bambu.[1] Such bulwarks enabled them under native rule to hold their own. But under British sway their tenure no longer depended on the sword. They allowed their land-tax to fall into arrears; and to defray the debt Government in 1811-12 sold their domain.[2] It appears to have been bought by Mrs. Fiddon, widow of one of those trading civil surgeons who in the early days of the Company's rule did so much to promote the commercial prosperity of places where they happened to be posted. But Mrs. Fiddon found herself unable to manage the property. She therefore either sold it herself, or, by defaulting in the payment of revenue, forced Government to sell it for her. In 1818 it was again sold on account of arrears, due from its then possessor, Bíbi Moti Khánam. Now at this time the Company wished to provide for a turbulent cavalier of fortune who had distinguished

[1] *Supra*, pp. 679-81, and *Eastern India*, II., 377. [2] Board's Records, 1811-12.

himself during the Marhatta wars; a man whom, though he might have been suppressed with a strong hand, it was cheaper to steady by the gift of a comfortable property. Government itself therefore bought in Ganeshpur for Rs. 8,343 and bestowed it in 1819 on the ex-colonel of Cossacks, the Pindári Kádir Bakhsh. The terms were that he should himself hold it revenue-free; and that his heirs should hold it after him, on payment of a light and never-enhanceable revenue.[1] His descendants are still in possession. Their revenue is indeed almost nominal, amounting to Rs. 1,877½ only. At the assessment of 1865 the settlement officer ruled that they were illegally holding, without additional payment, many villages besides those originally granted. He therefore imposed on their whole domain a revenue of Rs. 10,009½. But the Pindáris successfully fought their case up to the Judicial Committee of the Privy Council, and as a result of this appeal to Cæsar the tax of Rs. 1,877½ remains unaltered.

HARAIA, the capital of the tahsíl so named, lies in tappa Purena of parganah Amorha. Past it, on the south-west, flows the Manaur or Manaráma river, which is here crossed by the metalled Basti and Faizabad road. Haraia is 17 miles west-by-south of Basti, and in 1872 had 840 inhabitants.

Here are a tahsíli, a second-class police-station, a tahsíli school, and an imperial post-office The present importance of the village dates from 1876, when the tahsíl headquarters were removed hither from Captainganj, and the tahsíl itself was renamed after Haraia. But, before this, Haraia was not altogether unknown to local commerce. The Manaur river is navigable, and here meets the only first-class road of the district. It results that the village is an emporium where goods passing up the river from the Ghágra, or down the river from the road, have their bulk broken. The principal export is grain; the principal import, cloth.

HARAIA, a tahsíl with headquarters at the place just described, is bounded on the east by tahsíl Basti; on north-north-west and on west by the Gonda district; on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Haraia contains parganah Amorha, with the western tappas (4) of parganah Basti and (5) of parganah Nagar. It had in 1878 a total area of 317,176 acres, or over 495 square miles; and a total land-revenue of Rs. 2,73,203. Its population was in 1872 returned as 305,222, or 618 souls to the square mile. But further details concerning the tahsíl must be gathered from the articles on its three parganahs.

HARIHARPUR, a market village of tappa Aorádánr, parganah Mahauli and tahsíl Khalílabad, stands on the left bank of the Katnchia, about 18 miles

[1] Board's Records, 1818-19.

south-east of Basti. It in 1872 had 2,194 inhabitants, and possesses a few good masonry houses. It seems to have formerly been a place of some commercial importance; but its trade, like that of most towns in parganah Mahauli, has waned. Its name, which means the town of Krishna and Shiva, was probably derived from that of some Bráhman who was called Harihar after both divinities. Shiva being the destroying god, and Krishna an incarnation of the saving one, such names serve to propitiate at once two opposing principles.

INTWA, a village in tappa Kot of parganah Bánsi and tahsíl Domariáganj, stands on the crossing of two unmetalled roads, 42 miles north-by-west of Basti. It has a police outpost; but its population amounted in 1872 to 310 only. Though its name seems to mean "the place of bricks," Intwa is a mud built village.

JIGNÁN, in tappa Kop of parganah Bánsi and tahsíl Domariáganj, lies 46 miles north-by-west of Basti. It had in 1872 only 127 inhabitants, but is remarkable as the scene of a large yearly fair.

This takes place in November-December, or, as a Hindu would say, on the 5th of the bright half of the month Aghan. It lasts for two days, and its ostensible object is worship at the local Thákurdwára or shrine of Krishna. But the occasion is a festival connected with another of Vishnu's incarnations, Ráma. Pilgrims come hither from Ajudhya and less distant places to celebrate the Dhánukjug, the feast of the Bow. This, the weapon of the god Shiva, was entrusted to Janaka, king of Mithila; and Janaka had promised his lovely daughter Sita to the suitor who could bend it. Like the bow of Ulysses, it could be bent by but one person, and that was the fortunate Ráma of Ajudhya.

But though, as at all Hindu fairs, religion lends an excuse for the meeting, commerce is the real motive that inspires it. Though the festival here lasts but two days, the shop-keepers remain for about a fortnight. The total number of visitors is reckoned at about 35,000.

KALWÁRI, "the town of distillers," is a flourishing little mart in tappa Kalwári of parganah Nagar and tahsíl Basti. Through the parish (*mauza*) passes the unmetalled Gorakhpur and Gonda frontiers road. The distance south-south-west of Basti is 12 miles; the population in 1872 was 3,311.

Kalwári has a second-class police-station;[1] but is remarkable chiefly as one of those emporia which, all along the same road, serve as brief resting-places for the merchandise imported or exported by the Ghágra. This river flows a few miles distant on east and south. The principal exports are grain and spices; the

[1] See note, p. 660.

principal imports, cloths, tobacco, metal utensils, and cotton. But the last-named commodity comes chiefly from across the river, by way of Tánda in Faizabad.

KAKRAHIGHAT or Kakrahi, a village in tappa Háta of parganah and tahsíl Bánsi, stands on the junction of the Bánganga and Burhi-Rápti rivers, some 37 miles north-north-east of Basti. Below that junction, but still within the village, the unmetalled road from Basti and Bánsi to Nepál crosses the water by ferry or ford according to the season.

The village had in 1872 a population of 175 persons only. But in it an outpost of the Agriculture and Commerce Department registers the very considerable traffic which here passes from or towards Nepál. And Kakrahighát becomes in October-November the scene of a not unimportant fair.

KHALÍLABAD, the capital of the tahsíl so named, is a village of tappa Churaib and parganah Maghar. The metalled road from Gorakhpur to Faizabad is here crossed by another wending northwards from Chhaprághát to Menhdáwal. The distance east-by-south of Basti is 22½ miles; the population amounted in 1872 to 1,943 souls.

Khalílabad has a tahsíli, a first-class police-station, and an imperial post-office. Its commercial importance is merely that of a market village which trades with the immediate neighbourhood. It derives its name from its founder, Kázi Khalíl-ur-Rahmán, who was appointed commissioner (*chakladár*) of the Gorakhpur division about 1680.[1] His name, again, means the friend of God, which in oriental literature is only one of the many synonyms for Abraham.

KHALÍLABAD, a tahsíl with headquarters at the place just described, is bounded on east by south by the Gorakhpur district; on the north by tahsíl Bánsi; on west-by-north by tahsíl Basti; and on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Khalílabad contains the eastern tappas (17) of parganah Maghar and (22) of parganah Mahauli. It had in 1878 a total area of 354,998 acres, or over 554 square miles; and a total land revenue of Rs. 2,54,638. Its population was by the census of 1872 returned as 307,717, or 554 persons to the square mile. But further details concerning the tahsíl must be gathered from the article on its two parganahs.

KOTHILA or Sonaha, a village in tappa Kothila of pargana and tahsíl Basti, stands besides the Basti, Domariáganj, and Nepál road, 22 miles north-north-west of the district capital. Sonaha is in strict accuracy the name of a small village which adjoins Kothila on the east. The population of the two together amounted in 1872 to 907 persons. Here are a third class police-station and a district post-office.

[1] *Supra*, p. 724.

LÁLGANJ, in tappa Bargaon-Pagár of pargana Mahauli and tahsíl Basti, stands on the junction of two unmetalled roads, about 10 miles south-east-by-south of Basti. It is built on the lands of Saráighát village, which in 1872 had 989 inhabitants. Amongst the insignificant little marts of the parganah it is remarkable for its manufacture of sugar and printed cloths.

LAUTAN, a town in tappa Netwar of parganah Bináyakpur and tahsíl Bánsi, stands on the west or right bank of the Ghúnghi river, 56 miles north-east of Basti. That is, however, not the distance as the crow flies; but the distance by a good unmetalled road which from Basti passes through Lautan into Gorakhpur. From the latter district Lautan parish (*mauza*) is severed only by the Ghúnghi. The population in 1872 reached 701.

Lautan has a third-class police-station, a district post-office, and a registration post of the Agriculture and Commerce Department. The little office last named was lately established to watch and estimate the very large traffic which here passes from or towards Nepál. The main road is met and crossed at Lautan by a cart-track from the Nepálese mart of Bútwal. And it is as an entrepôt for Nepálese goods that Lautan is chiefly remarkable.

The principal imports are unhusked rice, wheat, clarified butter, drugs and spices, fibres and fibre manufactures, iron, copper coinage, oilseeds, hides and horns. The grain is stored at Lautan and thence sent, if intended for Calcutta, down the Rápti and Ghágra; or, if intended for consumption in those provinces, across the Ghágra to Tánda and Faizabad. But it is not only Nepálese grain which is collected and distributed by Lautan. The town offers a popular market to the rice of the surrounding country. It may be noticed that certain Nepálese imports show a curious caprice in their choice of a distributing emporium. Thus amongst oilseeds, linseed chiefly affects Lautan, and mustard the more southern Uska. Lautan, again, is the favourite mart for drugs, and Uska for fibre manufactures. The principal exports to Nepál are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Many of these goods have of course travelled from places outside the district, outside the provinces, or even outside the country. The total value of the Nepálese exports and imports which during 1878-79 passed the Lautan registration post was Rs. 5,04,475.

The prosperity of Lautan and its neighbourhood has indeed greatly advanced since the time of Buchanan's survey (1813). That writer describes the town itself as containing only 70 poor huts; the surrounding country as a dismal and ill-cultivated tract of forest and tall grass. For the huts of mud or wicker we must now substitute shops which, though still mud-built, have at least a fairly

respectable appearance. Instead of forests we have fruitful groves of mango-trees. And the unhealthy-looking grass, which withered brown in summer, has been replaced by broad expanses of green ricefields.

MAGHAR, a village in tappa Kasba or Maghar of parganah Maghar and tahsil Khalilabad, stands on the metalled Gorakhpur and Faizabad road, 27 miles east-by-south of Basti. In the settlement maps it is entered as Kasba-Khás: that is, the town *par excellence*, the old chief town of the pargana. It in 1872 had 2,551 inhabitants. Just east of the village the road just mentioned crosses the Ami river on a fine bridge, thereby connecting the Gorakhpur with the Basti district.

But Maghar is now noteworthy only as a place of past importance and present pilgrimage. It is celebrated as containing the cenotaph and shrine of the prophet Kabír Sháh. Some account of his life, his poetical precepts and the sect which he founded, has been given in the Mainpuri notice. All these subjects, however, are involved in some obscurity.[1] Abúl Fazl calls him the Unitarian; but it is impossible to assert whether he was more Musalmán than Hindu, more Hindu than Musalmán. It is equally impossible to say that his doctrines were, like those of several other reformers, an attempt at compromise between Hinduism and Islam; for both faiths he attacked most unsparingly. Yet both Hindu and Muslim agree that he was a saint in whose creed there was something akin to their own; that he was a man worthy of worship. And both, when uncorrupted by theological education and theological hatred, flock with equal devotion to his shrine.

The local legends concerning his life, which have much in common with those elsewhere summarized, may be thus told: A Muslim weaver of Benares was bringing home his bride, when she went aside to slake her thirst at the Chanda tank near that city. What saw she on the water but a lovely child, floated lightly on a leaf of lotus. Though to outward seeming newly born, this boy had the perfect gift of speech. Water or milk from his nurse's hand he refused to drink. But he besought them that they should bring him a two-year heifer which had never bred, and this he sucked whenever he needed nourishment. Having thereby shown his aversion from Islám, he was deemed a Hindu; and a Bráhman named him Kabír. Some years afterwards the weaver wished him to undergo circumcision, but Kabír declined this rite. He wished, he said, to receive formal instruction (*upadesh*) from the Hindu doctors: but they refused to instruct him, saying that he herded with Muslims. Kabír therefore betook himself to stratagem. He one night laid himself across the

[1] Gaz., IV., 562-64.

threshold of the cell where dwelt a holy pandit. Towards morning the saint came out and stumbled over Kabír, who thereon gave vent to the usual Hindústáni oath of surprise, "Oh father, father" (*Báprc báp*). "Call not on your father," shouted the good man, "but say Rám, Rám." Now "Rám, Rám," is the ordinary form of Hindu salutation; and the sprawling divine had merely called attention to the deficiency in Kabír's manners. But the expression is literally an invocation of the name of Ráma; and in being told to utter it Kabír insisted that he had received religious instruction. His claim seems to have been admitted; and its plausibility was strong. The only religious instruction usually vouchsafed to the low-class Hindu is the instruction *that, when he seeks to pray, he should mutter incessantly the name of* some God.

Kabír now became renowned for his learning and sanctity. He journeyed to Jagannáth of Urísa, where king Indrayumna had long and vainly attempted to rear, beside the ocean, his celebrated temples. Since Kabír blessed the works the waves have never touched them; and beside them a monument was raised to his memory. After many other wanderings he reached Maghar, and there seemed to die. And his disciples disputed over his body, the Hindús wishing to have it burned according to their own rites, while the Muslims seized it and buried it according to the rites of Islám. Whilst hot words were still being bandied about, the saint, who was in fact at Brindában of Mathura and had but shaken off his old body, sent word that if they opened his grave they should find no further cause for quarrel. And they opened the grave and found nought save a delectable fragrance.

This is said to have happened in 1274; and though Kabír's real death was deferred until about 1450, his admirers at once reared above the sacred spot a shrine (*rauza*). The original building was replaced or restored by Nawáb Fidáe Khán, who about 1567 garrisoned Maghar with an imperial force;[2] but the tomb has always been in charge of the same Musalmán family. The present sacristan, who, like the adoptive father of the saint himself, is a Musalmán weaver (Juláha), holds for his services a revenue-free village in the parganah, and receives also an allowance of 4 annas daily, payable at the Gorakhpur treasury. These emoluments enable him, on nights of festival, to illuminate the shrine. About 1764 his ancestor was joined at that shrine, but not displaced, by a *mahant*, the prior of some Hindu order. This prior was a very holy

[1] Readers of the old *Household Words* may remember an amusing article in which "Laing the Mofussilite" describes a day with the King of Oudh. Under the form of "Boppery, boppery, bopp," this oath is very frequently placed in that monarch's mouth. [2] According to H. H. Wilson the founder was one Bijh Khán Pathán.

person, and his presence added popularity to the spot. When he died his ashes and grilled bones were placed under a second shrine beside the first; and this Hindu erection is sometimes supposed sacred to Kabír. The mahant's successor has at least nominal charge of his tomb (*samádh*). The remuneration is in this case a revenue-free village in the Gorakhpur district, but no daily allowance. The last custodian, Mán Dás, was slain in an affray between certain members of Kabír's sect (*panth*). The sister shrines stand picturesquely east of the town, on the banks of the river Ámi; but neither is architecturally striking, neither impressively large.

Beside them is held in December-January (*Pús*) a fair which lasts almost the whole month. The ostensible object of the meeting is the oblation of gifts at the shrine of Kabír; but these are for the most part of the meanest description. Though superfluous copper coins are sometimes presented, the usual offering is a mixture of pulse and rice (*khichri*). The real convening motive is the love of cheap shopping. Petty tradesmen flock hither from Lucknow, Cawnpore, Benares, Gorakhpur and Menhdáwal; and from 2 to 4 annas a booth is levied as the due of the township landlord. Nothing of much value is exposed for sale. The fair is not a market for horses or cattle. But its total attendance of visitors may perhaps be reckoned at 5,000.

East also of the town, on the lip of the same stream, rise another mosque and another temple. Some ten years ago a rich man of Gorakhpur built near the former a flight of steps (*ghát*) descending to the river. In the town itself stand the biggish tomb of Kázi Khalíl-ur-Rahmán, a seventeenth-century governor; and some old but solid masonry houses, belonging to Káyaths and Bakkáls. Westward may be traced the remains of a castle which is said to have been the stronghold of the Maghar rájas. The fortifications were in the usual style of a quadrangle defended by a ditch, an earthen rampart, and a quickset bambu hedge; but covered some 16 acres and contained some brick buildings. West of this castle lies the village of Ghanshyámpur, which, according to legend, contained a fortress of the Thárús. Around the castle itself, and thence through the town to Kabír's tomb, may be seen spots covered with brick rubble. Buchanan suggests that these, "if ever the Thárús resided here, must be the remains of their town."

But the Thárú occupation, if not altogether mythical, is at all events too uncertain to claim further notice here. The name of Maghar seems to be Hindi, meaning a kind of ricefield; and the first really tangible characters in its history were the Sarnet Rájputs, who about 1300 made it the capital of their principality. But about 1570 they fled before the Muslims to Bánsi;

and Maghar, vacated by its rája, was garrisoned by the imperial troops under Fidáe Khán. About 1610 the Sarnet chief, now called the rája of Bánsi, succeeded in expelling the Muhammadan garrison and resuming possession of the town. But some seventy years later, when the Dehli emperor was once more at leisure to make his power felt in this part of the country, Kázi Khalíl-ur-Rahmán was despatched from Faizabad with a force which easily re-occupied Maghar. Through it from Faizabad to Gorakhpur was made a new military road whose alignment must have much resembled that of the modern metalled highway between those places. From this time till 1801, when the district was ceded by Oudh to the Company, the Musalmáns never again lost their hold on the town. It became a military post of considerable importance; and the administrative division which included it was sometimes entered in official documents as *Sarkár-i Muazzimábád o Maghar*, the Government of Gorakhpur and Maghar. Nawáb Mansúr Ali Khán of Oudh, better known under the title of Safdar Jang, carried his interest in the place so far as to set aside several villages for the support of Kabír's shrine.[1]

MAGHAR or Hasanpur-Maghar, a parganah of the Basti and Khalílabad tahsíls, twice protrudes its eastern border into the Gorakhpur district, wherewith boundary lines are in places afforded by the Rápti and Ámi rivers. On its equally irregular northern frontier it is bounded by parganah Bánsi, the division being for some distance marked by the Budh and Barár watercourses. For a few miles on the north-west it marches with parganah Rasúlpur; while for many on the south-west the Garohia and Katnehia brooks sever it from parganah Basti. Its neighbour on the south-south-west is parganah Mahauli. Maghar is divided into 20 tappas. Of these the seventeen eastern—Gopálpur, Sakra, Majora, Belhar, Monhdáwal, Bakhira, Bakochi, Amánabad, Phulethu, Dowápár, Churaib, Rámpúr-Paili, South Haveli, Ujiár, Maghar or Kasba, Ún, and Atráwal—belong to the Khalílabad; the three western—Rudhauli, Gusiári, and Bánskhor,—to the Basti tahsíl. The parganah contains 1,346 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 968 lie within tahsíl Khalílabad. Maghar had in 1878 an area of 289,661 acres, or over 452½ square miles; and a land revenue of Rs. 2,14,168. Of the former above 342½ miles, and of the latter Rs. 1,60,779, belong to the same Khalílabad.

Population.

According to the census of 1872 parganah Maghar contained 1,147 inhabited sites, of which 705 had less than 200 inhabitants; 364 between 200 and 500; 66 between 500 and

[1] Safdar Jang died in 1756.

1,000; 7 between 1,000 and 2,000; and 4 between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Menhdáwal, with a population of 8,124.

The total population numbered 253,533 souls (117,243 females), giving 1,092 to the square mile. Classified according to religion, there were 199,466 Hindús, of whom 91,815 were females; and 53,867 Musalmáns (25,428 females). Distributing the Hindu population amongst the four great classes, the census shows 25,362 Bráhmans (11,700 females); 4,864 Rajpúts (2,194 females); and 6,832 Baniyás (3,083 females); whilst the great mass of the population is included in "the other castes," which show a total of 162,408 souls (74,828 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (2,141), Kananjia (9,803), Gaur (320), Sárasút, and Maithil. The Rájputs belong to the Ponwár (123), Bais (691), Gautam (350), Chauhán (71), Súrajbansi (92), Bháraddhwáj (33), Raghubansi (210), Jaiswár, Kunwár, Dikshit, Sakarwár, Sirnet, Ráthor, Bahmangaur, Orik, and Arail clans; the Baniyas to the Agarwál (755), Kasaundhan (1,472), Kándu (2,487), Agarahri (913), Panwár, and Kasarwáni sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,376), Kahár (5,848), Kurmi (19,444), Teli (4,237), Dhobi (4,433), Nái (2,987), Chamár (32,905), Ahír (25,689), Gadaria (1,050), Barhai (3,613), Lohár (3,446), Káyath (1,977), Khewat (11,399), Tamboli (4,161), Kalwár (2,054), Dharkár (1,131), Kumhár (5,714), Chái (2,400), Máli (1,507), Sonár (1,166), Nuniya (2,014), Bharbhunja (1,262), Koeri (6,837), Pási (1,307), and Lodha (4,302). The following have less than one thousand members each:—Khatik, Bári, Atál, Manibo,[1] Gosáin, Bairágí, Bhát, Khákrob, Thathera, Koli, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Muráo, Jogi, Baheliya, Saráhiya, Bhuínhar, Bind, Tawáif, Beldár, Seori, Kasera, Bargáhi, Sorath, and Tamera. The Musalmáns are Shaikhs (5,834), Pathán (5,050), Sayyids (401), Mughals (183), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 1,604 belong to the professional class of officials, priests, doctors, and the like; 3,847 to the domestic class, including servants, water-carriers, barbers, sweepers, washermen, &c.; 837 to the commercial class, comprising bankers, carriers and tradesmen of all sorts; 6,152 to the agricultural class; and 7,129 to the industrial or artisan. A sixth or indefinite class includes 5,744 persons

[1] See article on parganah Amorha, "population," note.

returned as labourers and 742 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,707 as landholders, 185,004 as cultivators, and 47,622 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 984 as able to read and write out of a total male population numbering 136,091 souls.

Physical and agricultural features.

The plain of Maghar has greatly changed since about 1815, when Buchanan describes it scantily cultivated and covered in great measure by trees. Trees are now no commoner and cultivation no thinner than in any other part of the district. The Ámi meanders south-eastwards across the tract, to join the Rápti in Gorakhpur. It is itself joined within the parganah by various intermittent watercourses which serve as escapes for surface drainage. Of several large lagoons, the Bakhira Tál or Moti Jhíl on the Gorakhpur frontier is easily the largest. Irrigation is obtained not only from these natural reservoirs, but from those wells in which the parganah is rich. Water seems to lie at an average depth of 13½ feet from the surface.

The soils are chiefly loam (*doras*) and clay (*mattiyár*). The richest loam tracts are tappas Amánabad, Phulothu, Dewúpár, South-Haveli, and Maghar, all in the south of the parganah; while the finest clay lands are those of tappas Ujiár, Bánskhor, Churaib, and Rámpur Paili, all on or near the south-western border. But though Maghar is as a rule fertile, it has wide regions of rather inferior productiveness. The tappas of the northern frontier, Gusiári, Gopálpur, Sakra and Majora, are less thickly peopled and less profusely watered than other parts of the tract. Much of tappas Rudhauli, Ún, and Atráwal consists of poor land shaded by mahua trees. And in tappas Bakhira and Monhdáwal, adjoining the Bakhira-tál, cultivation is impeded by the dread of inundations from that lake.

In the tappas which at present compose the parganah 169,248 acres were at assessment (1862) returned as cultivated; and of these again 117,743 were recorded as watered.[1] The spring crops seem to cover more than twice the ground occupied by those of the autumn. Chief amongst the former are wheat, barley, *arhar* pulse, purple peas (*kirái*) and linseed; chief amongst the latter rice and *urd* pulse. In winter the white flowers of the poppy-field form a pleasant feature in the landscape. The opium crop cannot of course take its place beside wheat and rice as one of the staple growths of the parganah, but it is the most widely grown of all the more precious crops. Of sugarcane there is comparatively little, and cotton is almost unknown. The landlords are

[1] See *above*, p. 668, note.

chiefly Bhuínhárs and Musalmáns. Proprietary tenures are chiefly *pattidári*, and of that form known as imperfect *pattidári*.

Economical features.

Besides its crops and a few unimportant manufactures, to be mentioned hereafter in the article on Menhdáwal, Maghar has no remarkable products. Its surplus agricultural commodities find a sale not only at Menhdáwal, but at Bakhira or Bághnagar, Hanumánganj, Rudhauli, Gusiári, the tahsíl capital Khalílabad, the old parganah capital Maghar, and several other villages where weekly markets are held. The metalled road from Gorakhpur to Basti spans the south of the parganah, passing Maghar and Khalílabad. The unmetalled Karmainighát and Basti line, on which stands Menhdáwal, runs south-westwards across the whole breadth of the tract. Two unmetalled highways cross at Rudhauli and two more at Bakhira.

History.

The history of Maghar has been told with sufficient fulness in the article on the neighbouring but smaller parganah Maghar of Gorakhpur.[1] It remains only to add a few local details. In copies of *Akbar's Institutes* (1596) the two Maghars, undivided as yet from one another and from Bánsi south of the Rápti, are entered as Ratanpur-Maghar or Ratanpur Bánsi. Before their cession to the British (1801) they had lost their Bánsi tappas, while the country around Bakhira had become recognized as a separate parganah. Bakhira was soon, however, absorbed in Maghar, and that parganah remained unsevered until 1865. It was then divided into two portions; about two-thirds of it being given to the new-born district of Basti and the remaining third going to form parganah Maghar of Gorakhpur.

Antiquities.

There are few remains of antiquarian interest. Some of those that exist have been mentioned in the article on Maghar town. Buchanan refers to several ruinous castles of the Sarnets; but he names only that at Gusiári, which he deemed the most remarkable. Here lived for some time one Shiu Singh Kachhwáha, a cadet of the Jaipur family, who married a Sarnet noblewoman.[2] The popular but comparatively modern temple of Shiva at Kop of tappa Bakhira, adjoins a mound of *débris* to which some ascribe a Dom or Domkatár and others a Tháru origin.

"The ruin is in the style of those attributed to the Thárus, being a large heap of brick rubbish, without any traces of a ditch. It is about a third of a mile in diameter, and very irregular in its shape, having many projecting corners. Its South-Western quarter is very high; but in other parts it is low, and north from it broken bricks are scattered to a considerable distance on some high land, although they do not form heaps. In that direction there probably have been some small houses, while the great mass was the chief's castle. This ruin

[1] *Supra*, p. 515.

[2] He was a grandson of the historical Jai Singh I. of Amber, who died in 1666; and a son-in-law, apparently, of Mádhu II. of Bánsi.

is called Kopa. A little way east from the heap is the temple of Shiva. It is a small cubical building covered by a dome, in the Muhammadan style; and stands at the west end of a tank dug by that people, its longest diameter being from east to west.[1]

Except the name Kopeshwar, the Lord of Kopa, there is nothing to denote a connection with the ruin, although the image may be old enough. About 200 votaries assemble on the Shiurátri.

MAHAULI, a village in tappa Bankat of parganah Mahauli and tahsíl Khalílabad, stands near the right bank of the Katnehia, about 18 miles south-east of Basti. That is the distance as the crow flies, for Mahauli is approached by no road. Its population amounted in 1872 to 2,414 souls.

Mahauli has a third-class police-station and an imperial post-office. It has also some historical associations which entitle it to notice. Whether its name, like that of the Mathura Maholi, is a corruption of Madhupuri matters little. But we know that it about 1580 became the stronghold of those Súrajbansi rájas who seized the surrounding country from the Bhars. Having thus become the capital of a principality, it is in 1596 recorded as the capital of the parganah which still bears its name; for in *Akbar's Institutes* and this part of India the terms principality (*ráj*) and parganah (*mahál*) were generally synonymous. The Mahauli rájas continued to dwell at Mahauli till about 1780. But a great sickness which then fell upon the family, and was supposed to proceed from the wrath of a deity, caused their migration to Mahson. The remains of their castle were still distinctly visible in the second decade of this century. Built on a mound of broken brick, the reputed ruins of a Tháru fastness, it was surrounded by a brick rampart which enclosed several buildings of the same material. The village was in 1814 still surrounded by forests which had been planted as a defence against the Musalmán cavalry. But before the hunger of the plough and the demand for fuel these have long disappeared.

MAHAULI, a parganah of the Khalílabad and Basti tahsíls, occupies the south-eastern corner of the district. It juts on the east into Gorakhpur, from which it is for some miles divided by the Kuána river. It is bounded on the north-east by parganah Maghar, and on the north-north-west by parganah Basti. On its concave west-north-western side it is indented by parganah Nagar and again skirted for a while by the Kuána. The whole of the south-south-western frontier is supplied by the river Ghágra, which severs the parganah from the Faizabad district. Mahauli has 32 tappas. Of these the 22 eastern—Karri, Tama, Aorádánr, Mándar, Fidáípur, Karsánd, Deokalli, Muhabra, Chaudráoti, Bankat, Ajáon, Naudánr, Buzurgwár, Tariápár, Mahthi, Kuchri, Sathara,

[1] The Muhammadans were not the only people who dug their tanks in this manner. Buchanan seems to have been unaware that the aboriginal races, his favourite Thárús probably included, made their reservoirs *Súrajbedi*, or longest from east to west. A Hindu tank is generally *Chandrabedi*, or longest from north to south.

Taraf-Belghatia, Sirsi, Bargáon, East Murádpur, and Simri—belong to the Khalílabad tahsíl. The remaining 10—Kapri-Mahson, Kuráon, Dehi, Mahtoli, Bargáon-Pagár, Jagannáthpur, Charkaila, Kudarha, Kabra,and Seobakhri,—lie, of course, in tahsíl Basti. The parganah contains 1,096 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 601 are included in tahsíl Khalílabad. Mahauli had in 1878 an area of 245,153 acres, or somewhat over 383 square miles; and a land-revenue of Rs. 1,68,622. Of the former rather more than 212 miles, and of the latter Rs. 93,859, belong to the same Khalílabad.

Population.

According to the census of 1872 parganah Mahauli contained 952 inhabited sites, of which 608 had less than 200 inhabitants; 277 between 200 and 500; 50 between 500 and 1,000; 14 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one between 3,000 and 5,000. The total population numbered 204,849 souls (95,604 females), giving 1,074 to the square mile. Classified according to religion, there were 184,762 Hindús, of whom 86,031 were females; and 20,087 Musalmáns (9,573 females). Distributing the Hindu population amongst the four great classes, the census shows 24,936 Bráhmans (11,364 females); 7,000 Rájputs (3,223 females); and 8,451 Baniyás (3,964 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 144,375 souls (67,480 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (11,359), Kanaujia (10,360), Gaur (54), Gautam (127), and Pándo. The Rájputs belong to the Powár (554), Bais (1,793), Gautam (301), Parwár (207), Chauhán (212), Súrajbansi (1,620), Bháraddhwáj (213,) Raghúbansi (6), Konohik, Rájkumár, Gaharwár, Rájbansi, Punder, Sakarwár, Sirnet, Gaur, and Bhainhár clans; the Baniyás to the Agarwál (1,314), Kasaundhan (1,871), Kándu (2,476), and Agarahri (2,823) sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,894), Kahár (6,109), Kurmi (17,255), Teli (3,899), Dhobi (3,942), Nái (3,390), Chamár (33,421), Ahír (28,214), Gadariya (1,586), Barhai (3,085), Lohár (2,668), Káyath (2,839), Khewat (3,426), Tamboli (2,086), Kalwár (1,130), Kumhár (3,816), Máli (1,815), Sunár (1,895), Nuniya (1,784), Manibe[1] (1,278), Koeri (1,581), Koli (2,786), and Rájbhar (1,841). The following have less than one thousand members each:—Dharkár, Khatik, Bári, Atát, Bharbhunja, Gosáin, Bairági, Pasi, Bhát, Khákrob, Thathora, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Baheliya, Saráhiya, Gound,[2] Dhuna, Beldár,

[1] See article on parganah Amorha, "Population," note.

[2] See similar note to article on parganah Bánsi.

Seori, Jaiswár, Ramaiya, Kharwár, and Nánakshálii. The Musalmáns are Pathán (4,223), Shaikhs (2,770), Sayyids (656), Mughals (178), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 563 belong to the professional class of officials, priests, doctors, and the like; 2,143 to the domestic class, including personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,591 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 52,003 to the agricultural class and 4,226 to the industrial or artisan. A sixth or indefinite class includes 5,488 persons returned as labourers and 605 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,228 as landholders, 148,624 as cultivators, and 35,997 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 848 as able to read and write out of a total male population numbering 109,245 souls.

Physical and agricultural features.

The Mahauli landscape has no special peculiarities. The parganah is a well-tilled alluvial plain of the appearance familiar elsewhere in the district. The flat horizon is shut in by thickly-scattered mango-groves; in tappa Muhabra and elsewhere are found small patches of scanty brushwood jungle; and in the neighbourhood of the Ghágra are long stretches of waste land waving with thatching-grass or studded with grazing cattle. But forest is just as absent as rock or hill. The salient feature of the tract is as usual its rivers, which creep in south-easterly or east-south-easterly courses towards the Ghágra. In the direction last-mentioned flow the two principal streams, the Ghágra itself and the Kuána. About 1850 the former set northwards at the point where most nearly approached by the latter. It in three years cut through the four miles of intervening country, and at length burst into the Kuána, which runs in a lower bed. The result was a connecting channel which, where it leaves the Ghágra, is two or three miles wide. Every rainy season, when this channel is flooded, the autumn crops of eighteen southern tappas are more or less damaged. In many places the ground does not dry in time to be sown with a spring crop, or at least to be manured so as to produce a paying one. The expedient of growing the water-logged soil with winter-rice would probably have been tried if possible. The subsiding floods seldom leave behind any beneficial deposit, and too often a sterilizing deposit of sand. These facts will sufficiently explain the statement that during the term (1840-1862) of the last assessment

nearly 10,000 acres were rendered unculturable by the action of the Ghágra.

From the point where reinforced by this channel, the once quiet Kuána has during the rains become a great branch of the greater river. For navigation, except by the smallest craft, it was temporarily spoilt. When the floods subsided, they were found to have shoaled up the river with sand-banks or snagged its channels with uprooted trees. A southward movement of the Ghágra has now somewhat reduced the evil. But one of the first results of the former change was the dilution of half Mukhlispur grain-mart. The principal affluents of the Kuána are the Manwar, which joins it on the right bank just above Lálganj, near the Nagar frontier; and the Katnehia, which after a long south-easterly course through the parganah finds a mouth just above Mukhlispur, in the eastern centre of the tract.

The two latter streams and others are utilised for purposes of irrigation, but the principal sources of water for the fields are lagoons, ponds, and wells. The lagoons seem during late years to have shrunk considerably. Not only does cultivation make far greater demands on their water than formerly; but into them, since the conversion of forests into fields, the rains wash more silt. The settlement report (1862) describes the distance of water from the surface as "small;" but of the watered area it gives more precise details. Of the total cultivation, 135,394 acres, no less than 104,182 are recorded as irrigated.

The soils are as usual called loam (*doras*), clay (*mattiyár*), and sand (*balua*). But here as elsewhere the settlement surveyors seem to have made their classification with no very scientific accuracy. It is often hard to decide when clay is sufficiently sandy to be styled loam; and they seem to have often evaded the difficulty by classing as the former all lands cropped in autumn, as the latter all lands cropped in spring. "Much that appeared as mattiyár and balua in the former papers," writes Mr. Wilson, "is now recorded as doras. This is in many cases owing to the reduction of the harshness of the soil by manuring, irrigation, etc." But such processes are insufficient to turn clay or sand into loam. And the nomenclature adopted seems hardly less artificial than that of the people themselves, who class soils as near (*goind*) the village, midland (*miyána*), and far (*pallu*) from the village.

The area sown for the spring harvest is more than five times as large as that sown for the autumnal. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we should get the following results:— Wheat, 38¾; barley or mixed barley and wheat, 20¼; mixed barley and purple peas (*jaukirái*), 18¼; *arhar* pulse 13½; and white peas, 11¾. Marked in the

same manner, the chief autumn growths would stand thus : Rices, 13½ ; and *urd* pulse, 6. The owners of the soil which produces these crops are chiefly Súrajbansi Rájputs; amongst their tenantry Kurmis, Ahírs, Koeris, and Chamárs prevail.

Economical features.

An agricultural tract with no large towns, Mahauli has no important product, except its crops. Its only manufactures are the sugar and printed cloths of Lálganj and the coarse blankets of Hainsar. The parganah was formerly famed for its cattle; and though these have decreased as pasturage has been brought under the plough, the cattle-trade is still considerable. "The only markets whose trade extends beyond the parganah," notes the writer last quoted, "are Gáeghát and Mukhlispur for grain and Lálganj for sugar and cloths. On the whole the markets are not flourishing. The banks of the Ghágra are low and present no site suitable for a bázár. Gáeghát, the nearest to the Ghágra, suffered from attacks in the Mutiny; and Lálganj and Mukhlispur have suffered from the shoaling of the Kuána, on which they are situate, a great part of their trade being taken up by the bazár of Dhakwa, lower down that river. This is not, however, very material. The country is so level that it can be crossed by carts in every direction, and the difference of a few miles in distance is scarcely felt." The parganah is, nevertheless, drained by four unmetalled roads. On one of these stands Mukhlispur; on a second, Lálganj; on the third, Gáeghát and Chhaprághát; on the fourth, Mahson. Though unmentioned by Mr. Wilson, Chhaprághát and Mahson are places of some importance. So are Hariharpur and the old parganah capital Mahauli, of which neither stands on any officially recognized highway.

History.

The earliest traditional masters of Mahauli were Rájbhars and Thárús. But about 1580 the aborigines were expelled by those Súrajbansi Rájputs who founded the Mahauli principality and who are still the chief landholders of the parganah. The new-comers made Mahauli village their capital; but the present rája, a descendant of the first, lives at Mahson. In the *Institutes of Akbar* (1596) the parganah is entered as a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). About a century and a quarter afterwards the rule of the Dehli emperors gave place to that of their now independent Oudh viceroy. But it is probable that Mahauli still remained a part of the Gorakhpur district. And of the Gorakhpur district (*zila*), as remodelled by the British, it remained a part after its cession (1801) to the East India Company. The demands assessed upon the parganah at successive British settlements of land revenue have been : in 1803, Rs. 35,435 ; in 1806, Rs. 52,336; Rs. 55,109 in 1809 ;

Rs. 61,979 in 1813; in 1840, Rs. 1,34,090; and in 1862, Rs. 1,66,613. The enormous increase since the first decade of British rule shows the strides with which, under that rule, cultivation has advanced. During the second decade Buchanan notes the existence within the parganah of "two long stunted forests, very ugly." But these have succumbed before the plough.

Antiquities.

The only antiquities mentioned by the same author are the remains of three Súrajbansi castles. Of these one has been mentioned in the article on Mahauli village; and of all three it may now be said that *perierunt etiam ruinæ*. When Buchanan wrote the parganah was included in the police-circle of Sanichara, a still existing village which has no other claim to mention.

MANSON, a large village in tappa Kapri-Mahson of parganah Mahauli and tahsíl Basti, stands beside the unmetalled road from Bánsi to Lálganj, 7 miles south-south-east of the former. When we have said that it in 1872 sheltered 3,575 inhabitants, we have said almost all that can be said about it. It is, however, the seat of the Mahauli rája and a market of some local importance.

MENHDÁWAL, the largest and commercially the most important town of the district, lies in tappa Menhdáwal of parganah Maghar and tahsíl Khalilabad. Its north latitude is 26°57; its east longitude 89°9; and its distance north-east-by-east of Basti 27 miles. The unmetalled road from Basti to Karmainí-ghát is here met by several others from Rudhauli, Bánsi, Bakhira, and elsewhere. The population, being then short of 5,000, is not mentioned in the census report of 1847. But it amounted in 1853 to 7,273; in 1865 to 7,343; and in 1872 to 8,124. In the year last named the inhabited site was returned as measuring 180 acres, and as peopled at a density of 45 to the acre. Of the inhabitants as many as 6,842 were Hindús and as few as 1,282 Musalmáns. The people are, writes Dr. Planck ten years ago, "well dressed, prosperous in appearance."[1]

Site and appearance.

Distant some five miles only from the Rápti, about two from the edge of the Bakhira lagoon, and even less from the low country flooded during the monsoon by those waters, Menhdáwal stands in a rather damp and malarious locality. Issuing from its north-eastern and south-eastern outskirts respectively, two natural watercourses convey its surface drainage southwards towards the lagoon. The town itself consists mostly of mud huts, irregularly grouped about a winding road whose general direction is north-eastwards. This main street is joined or crossed by others, the chief *quadrivium* being that called the Chauk or Square,

[1] Sanitary Commissioner's Report, 1870.

the principal market-place of Menhdáwal. Towards their junction in this centre all the roads are lined with fair shops. But the appearance of business is greater than the appearance of orderly arrangement in the buildings.

West of the Square one of the roads opens out into another market-place. This, a widish space flanked by excellent houses, while graced within by trees and wells, is devoted chiefly to cotton. Some of the buildings are fronted by palisaded enclosures for the storing of that commodity; but there are also good shops for the sale of other articles. Towards the north of the town are yet two more market-places—one dealing chiefly in Nepálese goods, the other in tobacco. The last, a square of goodly houses enclosing goodly trees, is perhaps the pleasantest part of Menhdáwal. But the bulk of the town is a rambling collection of hovels, accompanied by the usual complement of pits dug to supply material for mud-walls, tiles, and bricks. Numerous wells supply good drinking-water at a depth, in the cold weather, of 15 feet. But they are not always tended with the care they deserve. "Mud and filthy water," wrote Dr. Planck some years ago, "announced the neighbourhood of a well almost as surely as an unpleasant odour announced the neighbourhood of an excavation."

On an open space traversed by the main road stands the first-class police-station. Beside the same thoroughfare on the south rises a Thákurdwára or temple of Krishna; whilst a second on the northern outskirts reminds one that Menhdáwal is above all things a town of Hindús. It is said that every house has its cow. The place boasts also an imperial post-office, a branch dispensary, and a tahsíli school. The *sarái* or native hostelry is a shop-like building on the main road.

House-tax.

The Chaukidári Act (XX. of 1856) is in force. During 1878-79 the house-tax thereby imposed, together with a balance of Rs. 717 from the preceding year, gave a total income of Rs. 2,604. The expenditure, which was chiefly on police (Rs. 797) and conservancy (Rs. 324), amounted to Rs. 1,193. The returns showed 1,400 houses, of which 432 were assessed with the tax: the incidence being Rs. 4-5-11 per house assessed and Re. 0-3-9 per head of population. Some idea of the town's growth during the past 65 years may be gathered from the statement that about 1815 it had but 500 houses.[1]

Trade.

Menhdáwal is now, as already mentioned, the principal mart of the district. Its trade consists chiefly in the exchange of goods from the Nepál hills for goods from the Ganges plain.

[1] *Eastern India*, II., 392.

But in its markets may be seen also articles from the Nepálese Tarái and from England. The most considerable Nepálese imports brought as a rule from Bútwal are iron, copper-coinage, unhusked rice and other grain, chiretta and other drugs, ginger and other spices (tumeric, cardamums, cloves, cinnamon, chilies, pepper, hill betel-nut, coriander-seed, etc.), fibre manufactures (*tát* and *bhangra*), vegetable dyes, *bankas* grass, and clarified butter. The imports from places in these provinces—from Cawnpore, Allahabad, Mirzápur, and Gorakhpur—are raw cotton, cotton-stuffs, English and native, salt, metal vessels, sugar, and hides. The last are exported chiefly to Patna in Bengal. From Sáran in the same province are brought for local consumption large quantities of tobacco; and in the tobacco-market live several agents of Chhapra merchants, wholesale dealers in this solacing drug. The weekly market-days are supplemented by three yearly fairs: one held on the Rámlila festival in September-October (Kuár); the second at the feast of the wedding of Ráma in November-December (Aghan); and last on the birthday of Shiva (Shiúráttri) in February-March. But at none of these meetings is the attendance large. The number of visitors is reckoned at 3,000 for the first and 1,000 each for the second and third.

History.

The town was founded by one Dámodar Singh, who received from his chieftain, the Bánsi rája, a large fief in the neighbourhood. On this grant the original market was established by one of his descendants; but the warlike pedlars known as Banjáras are perhaps entitled to some share of the credit. Menhdáwal parish (*mauza*) is still owned partly by Rájputs and partly by Banjáras. The former gave some trouble during the Great Rebellion, when the lands of Hargovind Singh became forfeit for treason; the latter call themselves Náik, a title which is properly due only to the chiefs of their clan.

Misraulia, a village in tappa Bárikpár of parganah Bánsi and tahsíl Domariáganj, stands about 34 miles in a direct line north-by-east of Basti. The distance by road and cross-country track is, however, some 20 miles greater. Not far from the village on the north-west lies an extensive forest tract; not far from it on the north-east the Sikri watercourse joins the Burhi Rápti river. The population amounted in 1872 to 166 persons only; and Misraulia is mentioned merely as the site of a third-class police-station and a district post-office.

Nagar, a village in tappa Nagar or Haveli of parganah Nagar and tahsíl Basti, has some slight historical interest. A map in General Cunningham's *Archæological Survey Reports*[1] seems to identify it with the Kapila-nagara where

[1] Vol. I., plate 1.

Buddha was born; but the real site of that prophet's birthplace is, as above shown,[1] extremely doubtful. Buddha was probably a Gautam Rájput; and it is an odd coincidence, through nothing more, that Nagar in the fourteenth century became the capital of a Gautam principality. From that time until 1858 its castle remained the seat of those Gautam rájas who before the dawn of British sway were the practically independent rulers of parganah Nagar. Their history has been told elsewhere.[2] It need only be added that Nagar, which in 1872 had 2,054 inhabitants, stands on the shore of the Chandu lake, 6 miles south-west of Basti; and that it holds a small fair in April-May (Baisákh).

NAGAR or Aurangabad-Nagar, a parganah of the Haraia and Basti tahsíls, is bounded on its convex east-south-eastern side by parganah Mahauli, the Kuána river forming a part of the boundary; on north-by-east by parganah Basti, the Kuána and its affluent, the Rawái, supplying most of the border; on west-north-west by parganah Amorha, the Manwar river being for a short distance the dividing-line; and on south-south-west by the Ghágra river, which severs it from the Faizabad district. Nagar has 12 tappas. Of these the 7 eastern—Dobakhra, Nagar, Kúra, Pípra, Pilái, Kanaila, and Kalwári—belong to the Basti tahsil. The western and larger remainder, included in tahsíl Haraia, consists of tappas Aujhi, Manwarpára, Nawái, Khuriár, and Ganeshpur. The parganah contains 670 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 348 are in the Haraia tahsíl. Nagar had in 1878 an area of 134,524 acres, or nearly 210¼ square miles; and a land-revenue of Rs. 1,10,742. Of the former over 115¼ miles, and of the latter Rs. 54,341, belong to tahsíl Haraia.

Population.

According to the census of 1872, parganah Nagar contained 586 inhabited sites, of which 387 had less than 200 inhabitants; 162 between 200 and 500; 28 between 500 and 1,000; 6 between 1,000 and 2,000; and 3 between 2,000 and 3,000.

The population numbered 124,482 souls (58,673 females), giving 1,199 to the square mile. Classified according to religion there were 112,164 Hindús, of whom 52,704 were females; 12,317 Musalmáns (5,969 females), and one Christian. Distributing the Hindu population among the four great classes, the census shows 16,984 Bráhmans (8,155 females); 5,878 Rájputs (2,597 females); and 5,352 Baniyás (2,545 females); whilst the great mass of the population is included in the "other castes," which show a total of 83,950 souls (39,406 females). The principal Bráhman sub-divisions found in this parganah are the

[1] P. 716 [2] *Supra*, pp. 679 81.

Sarwaria (8,590), Kananjia (197), Gaur (1,343), Gautam (6), Pándo, Sangaldwipi, Lohna, Gorakhbansi, Kashmíri, Súndel, Niwán, Vasisht, and Pachgoti. The Rájputs belong to the Panwár (35), Bais (241), Gautam (3,354), Parwár (134), Chauhán (60), Súrajbansi (289), Bháraddhwáj (3,533), Raghubansi (22), Konchik, Jaiswár, Bachgoti, Bisen, Bhuínhár, Mahrawár, and Raikawár clans, the Baniyás to the Agarwál (222), Kasaundhan (1,956), Kándu (559), Agarahri (2,054), Panwár, and Rastogi sub divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (1,675), Kahár (3,045), Kurmi (13,669), Teli (2,568), Dhobi (2,308), Nái (2,193), Chamár (19,916), Ahír (14,372), Barhai (2,150), Lohár (1,729), Káyath (1,447), Tamboli (2,152), Kumhár (2,465), Chái (1,279), Muniya (1,758), and Kori (1,691). The following have less than one thousand members each:—Gadariya, Khowat, Kalwár, Dharkár, Khatik, Bári, Atít, Máli, Sonár, Manihe,[1] Bharbhunja, Gosáin, Bairági, Pási, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Bhuínhár, Gound,[2] Ját, Bargáhi, and Chhípi. The Musalmáns are Shaikhs, (991), Pathán (1,328), Sayyids (47), Mughals (16), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 659 belong to the professional class of officials, priests, doctors, and the like; 2,217 to the domestic class, including personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,354 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 28,910 to the agricultural class; and 3,249 to the industrial or artisan. A sixth or indefinite class includes 2,929 persons returned as labourers and 312 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 14,577 as landholders, 80,710 as cultivators, and 30,195 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 438 as able to read and write out of a total male population numbering 65,809 souls.

Physical and agricultural features.

Nagar slopes gently, with no sudden elevations or depressions, towards the east-south-east. Like the rest of the district, it is one vast mixture of field and fruit grove. Compared with that of surrounding parganahs, its soil is undoubtedly poor. But the poverty is merely comparative, for the average productiveness of the tract is not low. True that the only tappas which can be called pre-eminently fertile are

[1] See article on parganah Amorha, "Population," note. [2] Corresponding note to article on pargana Bánsi.

the southern tappas, Anjhi and Kalwári. But except on the sandy fields of the eastern Kúra and Pípra, the crops are everywhere fair. "The almost unbroken waves of cultivation," writes Mr. P. J. White, "beautiful mango-groves, numerous reservoirs of water, many streams and streamlets; the villages safely enclosed by hedges of cactus and coolly sheltered by a dense shady belt of tamarind, bamhn, pípal, or other large trees; cattle dotting the plain amid the limited waste-plots—all combine to give a picturesque beauty and cheerfulness to the physical aspect of the parganah. The contrast is as emphatic as it possibly can be to the dull, bare, arid plains and uncomfortably exposed, hot-looking, red-brick villages of Bundelkhand."

The Ghágra and the Kuána merely bound the parganah. But the Rawái traverses its north-eastern corner, and the Manwar, with an east-south-easterly course, pierces it from end to end; a watercourse called the Manjhauri, an affluent of the Kuána, skirts for some distance the north of tappa Ganeshpur and the parganah. Another called the Machwái passes through the north-western tappas to fall into the Chandu-tál, the greatest of the local lagoons. The surplus waters of this reservoir find their way through an old canal into the Manwar, just below Nagahra village. The Chandu-tál lies in tappa Nagar or Haveli; the next largest lagoons are those at Marhni in tappa Khuriár and Som in tappa Kanaila. All these sheets of water are valuable fisheries. All are sown with water-nuts (*singára*) and spontaneously produce wild-rice (*tína*). But many smaller lakelets and ponds are scattered over the face of the country.

In the *diwára* villages—that is in the tract skirting the Ghágra and subject to its inundations—the climate is unhealthy. Here goitre is not uncommon. About the middle of the parganah, again, on the brink of the Machwái watercourse, the population suffers from fever in the months just succeeding the rainy season. But with these exceptions the parganah is fairly salubrious.

The total cultivated area, 86,465 acres, was at assessment divided into three classes of soil. These were loam or *doras* (55,792 acres), clay or *mattiyár* (16,541), and sand or *balua* (14,132). No less than 75,376 acres of the same area were returned as irrigated from the Manwar, water-courses, lagoons, ponds, and wells. In some other parts of these provinces irrigation from wells is considered the best, and the people ask "what is better for the crop than the milk of the mother which bore it?" Here however, being supposed to contain a fertilizing sediment, the water from the four first-named sources is preferred. Water lies at an average depth of less than 22 feet from the surface.

The area tilled for the spring harvest prevails over that tilled for the autumn harvest in the proportion of about 56 to 30. Roughly noting in

thousands of acres the spaces occupied by the principal crops of the former, we get: wheat, 21⅓; *arhar* pulse, 9; mixed barley and purple peas (*jaukrái*), 7¼; barley alone, 4⅓; sugarcane, 4; and gram pulse, 4. Marked in the same manner, the chief autumn growths stand as follows: Rices, 14½; *urd* or *másh* pulse, 5½; *mothi* pulse, 4¼; and *kodo* millet, 3¼. Amongst the owners of the soils which produce these crops Gautam Rajputs are largely represented. The bulk of tappa Ganeshpur, with a few villages in tappas Dobakhra and Nawái, is held at a small quit-rent by a Musalmán family still known as the Pindáras. This *ta'alluqa* was granted to their ancestor Kádir Bakhsh, a Pindári chief whom the British Government wished to provide with sufficient means for a peaceful livelihood (1818-19).[1]

Economical features.

Nagar has but one manufacture of any note—the chintz and gilt cloths prepared by the cotton-printers (Chhípi) of Bahádurpur. These stuffs are extensively sold not only in the district itself, but even in Bútwal of Nepál. The main trade of the parganah is as usual its trade in grain; but there is also some commerce in home-made or imported cloth, and in imported spices, tobacco, cotton, copper and brass utensils. The principal marts are Bahádurpur, Pandúr, Kalwári, and the old parganah capital Nagar, where a small yearly fair is held in April-May. The minor market villages are Behra, Ganeshpur, Gotwa, and Pípra. The larger markets (*háth*) are held twice, the smaller once weekly. The large external towns with which the places just named carry on their trade are Menhdáwal of Maghar, Biskohar of Bánsi, Belwa of Amorha, and Barhalganj of Gorakhpur. Water communication with the two last is provided by the Ghágra. Navigable also are the Kuána and, in the rainy season, the Manwar. The metalled Basti and Faizabad road spans the north of the parganah, passing the old tahsíl capital Captainganj. From it branches near the Basti border an unmetalled line to Tánda of Faizabad. And this second highway is crossed at Kalwári by a third of the same class, running almost parallel to the Ghágra.

History.

The earliest possession of parganah Nagar is by differing traditions assigned to both the Domkatárs and the Bhars. But the aboriginal occupants, whoever they were, seem to have been ejected in the first half of the fourteenth century by Gautam Rájputs. The Gautams fixed their capital at Nagar, and until the rebellion of 1858 supplied the parganah with a rája. But though a separate principality, the tract does not appear under its own name in *Akbar's Institutes* (1596). It is generally identified with Rihlapára or Kihlapára, a parganah which that work places in the Gorakhpur

[1] *Supra* p. 398.

district (*dastúr*) and division (*sarkár*) of the Oudh province (*súba*). Since the beginning of the eighteenth century Nagar has passed through much the same vicissitudes as other parts of the district. It was usurped by the Oudh Viceroys of the Dehli emperors, and by its Oudh rulers was ceded to the British (1801). The land-taxes assessed at successive British settlements were:—in 1803, Rs. 58,784; in 1806, Rs. 54,970; Rs. 55,483 in 1809; Rs. 54,243 in 1813; in 1840, Rs. 76,796; and in 1865 Rs. 1,17,814. The great increase since 1813 will not fail to arrest attention; for it means a vast advance in tillage as well as in State income. It is well that the parganah was not permanently settled three years earlier, when the Collector reported that cultivation was sufficiently extensive to justify such treatment.[1]

Antiquities.

Nagar seems indeed to have been cleared of forests earlier than the more northern parganahs of the district. In 1814 Buchanan describes "the plantations as moderate, although many still are superfluous."[2] The only antiquities which he mentions are the rája's castle at Nagar and the fortifications of Ganeshpur; the latter consisting as usual of a ditch, an earthen rampart, and a bambu hedge.

NARKATHA, a village in tappa Chaur of parganah and tahsíl Bánsi, stands on the north or left bank of the Rápti river, some 33 miles north-north-east of Basti. Just opposite on the southern bank rises the town of Bánsi, whereof Narkatha may perhaps be considered a suburb. On the ferry which connects the village with the town converge two unmetalled roads from the north.

Narkatha is remarkable for its population, which in 1872 numbered 3,808; and also as the present seat of the Bánsi rájas. Scared out of Bansi-castle by the malevolent ghost of a Bráhman, they about 1760 migrated across the river and built here a new house. This at first consisted of an one-storied mud-built quadrangle flanked by two-storied towers[3] of the same material. But for mud has since been substituted brick.

PAIKAULIA, a village in tappa Ratanpur of parganah Basti and tahsíl Haraia, forms the extreme end of the wedge between the Rawái river and a southern tributary. Standing on a cart-track, 73 miles west-north-west of Basti, it had in 1872 a population of 498.

Here are a third-class police-station and a district post-office. Paikaulia was in 1814 the only place in the parganah, except Basti, which could be

[1] Letter in Board's Records, 9th March, 1810. [2] His description applies more strictly to the police circle of Mahuádabar, which almost, however, coincided with the existing parganah. The head-quarters of the circle, Mahuádabar village, was destroyed during the Mutiny, and must not be confused with the small mart thus called in tappa Atroh of parganah Basti. The name simply means "the pool of *mahuá* trees;" and should be common enough in a district where both mahuás and pools are numerous. [3] *Eastern India*, II., 396

called a town.[1] But its commercial importance, if it ever possessed any, has declined.

PARASRÁMPUR, a village in tappa Bangawán of pargana Amorha and tahsíl Haraia, is remarkable only as the site of a third-class police-station. The population amounted in 1872 to 332 persons only. The distance west-north-west of Basti is about 30 miles as the crow flies; for no road has as yet reached the village.

RASÚLPUR, or Rasulpur-Ghaus, a parganah of the Domariáganj tahsíl, is bounded on the east by parganah Bánsi; on north-east-by-north again by Bánsi, the Parási and Ikrári watercourses supplying a partial boundary; on its jagged west-south-western side by the Gonda district, from which it is severed chiefly by the Rápti and Kuána rivers; on south-east-by-south by parganahs Basti and Maghar. Rasúlpur is sub-divided into 8 tappas, called Awainia, Karhi, Halaur, Sagara, Chhapia, Ádampur, Dhánpur, and Sehari. It contains 727 estates (*mahál*), coinciding as a rule with the same number of parishes (*manza*). The parganah had in 1878 an area of 211,275 acres, or somewhat over 330 square miles; and a land revenue (excluding cesses) of Rs. 1,53,191.

Population.

According to the census of 1872, parganah Rasúlpur contained 645 inhabited sites, of which 347 had less than 200 inhabitants; 239 between 200 and 500; 49 between 500 and 1,000, and 10 between 1,000 and 2,000.

The population numbered 164,101 souls (76,951 females), giving 495 to the square mile. Classified according to religion there were 126,275 Hindús, (59,109 females); and 37,826 Musalmáns (17,842 females). Distributing the Hindu population among the four great classes the census shows 17,384 Bráhmans (8,172 females); 2,557 Rájputs (1,127 females); and 4,253 Baniyás (2,025 females); whilst the great mass of the population is included in the "other castes," which shew a total of 102,081 souls (47,785 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (2,565), Kanaujia (947), Gaur (303), Gautam (10), Pándo, Sangaldwípi, Shakul, Tiwári, and Misr. The Rájputs belong to the Panwár (60), Bais (906), Gautam (49), Parwár (21), Chauhán (238), Súrajbansi (123), Bháraddhwáj (3), Rághubansi (113), Kulháns, Chandrabansi, and Bargújar clans; the Baniyás to the Agarwál (294), Kasaundhan (1,555), Kándu (82), Agarahri (1,713), Dasa, and Bandarwár sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (1,569), Kahár (3,228), Kurmi,

[1] *Eastern India*, II., 390. The areas described by Buchanan were police circles. But this Basti police circle corresponded pretty closely with the modern parganah.

(10,060), Teli (2,622), Dhobi (2,203), Nái (1,481), Chamár (22,999), Ahír (16,424), Gadariya (1,079), Barhai (3,615), Lohár (1,781), Káyath (3,457), Khewat (1,291), Tamboli (2,516), Kalwár (1,185), Kumhár (2,948), Chái (1,587), Máli (7,865), Sunár (1,200), Nuniya (2,457), Koli (1,409), and Arakh (1,477). The following have less than one thousand members each :—Dharkár, Khatik, Bári, Atít, Manihe,[1] Bharbhúnja, Gosáin, Bairágí, Pási, Bhát, Khákrob, Thathera, Ledha, Rájbhar, Halwái, Patwa, Kanjar, Dhárhi, Dhuna, Ját, Orh, and Nat. The Musalmáns are Shaikhs (6,919), Sayyids (1,745), Patháns (1,594), Mughals (193), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 341 belong to the professional class of officials, doctors, and the like; 2,841 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 1,121 to the commercial, comprising bankers, carriers, and tradesmen of all sorts; 37,385 to the agricultural class; and 4,889 to the industrial or artisan. A sixth or indefinite class includes 4,137 persons returned as labourers and 640 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 13,214 as landholders, 1,09,477 as cultivators, and 41,410 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 708 as able to read and write out of a total male population numbering 87,150 souls.

Physical and agricultural features.

The parganah is a level tract of ploughed fields interspersed with mango-groves. Turning eastwards across it after forming the Gonda border, the Rápti divides it into two not very unequal portions. But to the bed of that river the country slopes upwards rather than downwards. The Rápti seems to flow rather along the ridge of a watershed than in any depressed basin. And, except for a short distance along the northern bank, it receives almost none of the parganah drainage.

The remaining streams, rising near the Rápti and flowing away from it, suggest the idea of escape channels from that river. The surplus water of the northern tappas is carried off by the Parási and its affluent, the Ikrári watercourse, which, as already noted, supply for some distance the northern border. The southern tappas are drained into the Kuána, which rises in the next district; into the Ami, which rises within the parganah; and into the Riháwa watercourse, another home-bred stream which replenishes the Kuána. The banks of these smaller rivers "consist to a considerable distance of the most

[1] See article on parganah Amorha, "Population," note.

impracticable soil, very hard and often covered by a saline efflorescence that stops almost all vegetation."[1] The Kuána is fringed as usual with a stretch of scrubwood; but the parganah can boast no nearer approach to a forest.

Of lagoons it has a large allowance. The greatest is the Pathra-tál, which lies partly in tappa Sagara and partly in parganah Bánsi. Next in size are the Sewand and Ináwar táls of tappa Awainia, the Pipráhia-tál of tappa Chhapiya, and two other sheets of water not far south-west of the Pathra-tál itself. The field irrigation is of two kinds: by lift from lagoons and ponds and by lever and pot from wells. The latter method is seldom adopted except for the sake of the rarer and more valuable crops, such as poppy, sugarcane, and vegetables. But as water lies but 15 or 16 feet from the surface, lever-wells could, if needed, be dug on a far larger scale. Of the 141,379 acres returned at assessment (1863) as cultivated, 105,201 were also returned as watered.

The areas recorded as tilled for the different harvests were: for that of the spring 80,362 acres; for that of the autumn, 56,225; and for that of the transplanted winter rice, 30,784. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we get: wheat, 19; barley, 8½; *arhar* pulse, 6½; lentils (*masúr*), 5; and mustard 3¼. Marked in the same manner, the chief autumn growths stand in the following order:—Broadcast rice, 19½; and *urd* or *mdsh* pulse, 3¾. But these figures show only the area temporarily monopolised by each crop; and except wheat, they are all sometimes mixed in the same field or followed in the same field and year by other staples. Let us take as an instance a spring crop not hitherto mentioned. Peas when grown alone occupy a comparatively small area, but when mixed with other crops have a large share in over 11,000 acres.

The soils which produce these crops are as usual divided into sandy (*balua*), clayey (*mattiyár*), and loamy (*doras*). The sandy mould is of course unmistakeable; but the criterion which the assessment surveyors adopted for the distinction of clay and loam is very far from apparent. The difference between these two soils, writes Mr. Wynne, is "absolutely inappreciable." But to the natural composition of the earth they plough the people themselves pay no heed. To them all soil is *goenr*, *miyána*, or *pallu*: that is "near the village," "midland," and "farthest from the village." A large proportion of the goenr lands are planted with mango-groves, which occupy ·043 of the total cultivated area.

To plant such giant orchards has always been deemed a peculiarly meritorious action. The merit is perhaps greater because the fruit, being far more

[1] Mr. Wynne's *Settlement Report* (para. 2).

than sufficient for the planter's own family, is as a rule distributed gratis amongst the villagers. It is hardly necessary to note that the planter is almost always the village landlord. The landlords of Rasúlpur are chiefly Bráhmans and Rájputs. Next after long intervals stand Káyaths and Musalmáns, Baniyás and the monastic orders[1]; whilst the rest belong to miscellaneous and generally lower castes. During the currency of the last settlement (1840-62) the villages in the hands of the trading community, a term which includes money-lending Bráhmans, increased largely. The tenures are mostly of the kinds known as perfect *pattidári* and *zamíndári*, while the *birt* holdings are comparatively few.[2] Amongst the tenantry the Musalmáns, Kurmis, Koerís, Muráos, and Lodhs are conspicuous as well for their numbers as for the excellence of their cultivation.

Economical features.

Its cultivation is Rasúlpur's only remarkable industry. Its manufactures are almost limited to the necessaries of life, as that term is understood by a clownish folk spending most of their time out of doors. But even of these necessaries some are imported. Though the preparation of saltpetre is allowed, salt must be brought from elsewhere; and a considerable portion of the cloth and the metal vessels used is foreign. It may be noted that the principal mart for salt is Bayára of tappa Bhánpur. For the sale of the agricultural raw produce, which is the parganah's one important merchandise, weekly markets are held in many obscure villages. Such are Chaukanda of tappa Karhi, Bhawáníganj of tappa Bhánpur, and Bhagobhar of tappa Sagara. The yearly fairs of Bhári in Sugara, Halaur in the tappa of that ilk, and Katesarnáth in Karhi,[3] provide an occasional opportunity of buying and selling all commodities for which any demand exists. But there are a few marts of a somewhat more than merely local ambition—marts which export to other parganahs and districts a little sugar and a great deal of grain. Amongst these may be mentioned Singarjot, Bhítaria, Bharautia, Gaura, and Tíghra, all on the Rápti. Their exports wend as a rule down-stream, to Barhaj of Gorakhpur; but the exports of all together are not equal to those of Uska, in

[1] Bairágis and Gosáins. [2] *Supra*, pp. 669-71. [3] The fair at Bhári has been mentioned in a separate article. The Katesarnáth assembly, held in honour of Mahádeo or Shiva, lasts for about a fortnight in February-March (Phálgun). Taking place on the very moveable Muhammadan feast of Muharram, the Halaur gathering may according to the year take place in any one of the English months. It is held at the shrine (*dargáh*) of a saint named Hazrat Shah Sayyid Abd-ur-Rasúl, who is said to have come from Khurásán in the reign of Alamgír (1658-1707). He planted here a sacred tree whose leaves and fruit visitors to the shrine carry off as relics (*taburruk*). Over 1,000 Sayyids, claiming kinship with this 'Prophet of Khurásán,' divide the proceeds of the five revenue-free villages with which that shrine is endowed. These men are found all over the country, from Dehli to Bihár, in every position and in every employment. But they still cling tenaciously to the infinitesimal and constantly diminishing dividends which mark their connection with a locally famous man.

the neighbouring Bánsi. The tahsíl capital Domariáganj, also on the Rápti, has perhaps a rich commercial future. The only obstacle which, in Mr. Wynne's opinion, prevents it from rivalling Uska and becoming a first-rate grain mart is the want of local enterprise. He adds that the Rápti is even now easily navigable; and that with a little care in removing sunken trees it might become a channel of communication not often equalled in the country. The Kuána also is navigable. The principal road of the parganah is the unmetalled line from Basti to Nepál, by way of Domariáganj. This, which passes near Chaukanda and Katesarnath, is quitted south of the Rápti by two easterly branches; north of the Rápti by a north-westerly branch, near which stands Singarjot. But these branches, like the trunk itself, are unmetalled.

History.

The parganah derives its name from Rasúlpur on the Rápti, in tappa Halaur. In the first half of the fourteenth century it was still held by the Dom or Domkatár rája of Gonda. But the territories of this aboriginal or half-aboriginal ruler were about that time annexed by the Kulháns Rájputs. The power of the Kulháns tribe gradually dwindled until they had lost their domains in Gonda, and until their domains in this district had become divided into the two separate principalities of Rasúlpur and Basti. There is still a Kulháns rája of Basti. But about 1700 Rasúlpur was seized and the Kulháns ejected by the Bánsi rája, chief of the Sarnet Rájputs.

Meanwhile, in 1596 and the Domesday-book of the emperor Akbar, Rasúlpur had been entered as a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). But the imperial rule was never very strong in this part of the country; and it was not till about 1720, when the Viceroy of Oudh assumed independence, that the local rája really felt his sway questioned by any superior power. Even then the Bánsi rája remained the great magnate. But in 1801 the parganah was ceded by Oudh to the East India Company, and the dominion of petty local rulers gave place to that of a strong central government. The demands assessed on the parganah at successive British settlements of land revenue were:— in 1803, Rs. 43,230; in 1806, Rs. 37,227; Rs. 50,135 in 1809; Rs. 62,456 in 1813; in 1840, Rs. 1,28,343; and in 1862, Rs. 1,50,251.

Antiquities.

There are as usual few remains of antiquarian interest. Buchanan mentions mounds of broken brick attributed to the Thárús at Bháti (*q. v.*) and at a village called "the Elephant's Trunk" (Hathsari or Hastísanda). Now at this village is said to have dwelt a Tháru chief or demigod named Samaya; and in the ruins of a temple called

Samayasthán, at another village called Penriya, was discovered during 1813 an image which was supposed to represent him. The sculpture differed little from those which, found in similar spots, are called Chaturbhuj, Lachhmínaráyan, Gajádhar, and Basdeo (Vasudeva). There is some reason, therefore, to suspect, argues Buchanan, that such idols are in fact representations of the Samaya Devata of the Thárus. "The name implies[1] the deity of the reason, time, or opportunity. In the present system, however, a goddess presides over the seasons (Kálarúpini)." At Jamohana near Bhánpur[2] were found some 11 years earlier two images named Rám and Lachhman. But there was some reason to suspect that the Bráhman who professed to have ploughed them up had in reality brought them from elsewhere, with a view of trading on their sanctity. The remains of several petty castles built by the Kulhúns Rájputs and their successors, the Sarnets, are antiquities more undoubtedly genuine.

RUDHAULI, the village which gives its name to tappa Rudhauli of parganah Maghar and tahsíl Basti, stands besides the unmetalled Basti and Bánsi road, 19 miles north-by-east of the former town. *It in 1872 had 2,092 inhabitants.* Near it flows the river Ámi; and near it is still left a considerable remnant of ancient woodland.

Rudhauli has a second-class police-station and a district post-office. It is the head village of a tract known as the Bajhera, which about 1300 was granted to the ancestor of its present landlords by rája Jai Singh of Maghar. The original grantee, Bijai Singh, is said to have been a brother of the grantor; and his descendants have sometimes been accused of turbulence. The Bajhera includes many villages in Rasúlpur as well as in Maghar.

SIRSI, in tappa Sirsi of parganah Mahauli and tahsíl Khalílabad, is the scene of a large yearly fair. This, which takes place in March-April, is called the Makhaura, and has an estimated attendance of 10,000. The actual and permanent population of the village was in 1872 returned as only 365. That village stands on the right bank of the Kuána, about 36 miles south-east of Basti.

SÍTÁRÁMPUR or Sitárámpur-Baburi, a village in tappa Belwa of pargana Amorha and tahsíl Haraia, is remarkable for the same reason as the place last mentioned. Standing on the banks of the Ghágra, opposite Ajudhya of Faizabad, it is traversed by the metalled Gorakhpur and Faizabad road, which crosses the river by ferry. The distance west of Basti is 30 miles. The village had in 1873 only 1,387 inhabitants. But it boasts two great annual fairs, held ostensibly for the purpose of religious bathing in the river. The first, named

[1] In Sanskrit and Hindi, which were probably unknown to the ancient Thárus. [2] Jamohana and Bhánpur are neighbouring villages in tappas Adampur and Chhapia respectively.

Kamki-ká-Nihán, takes place on the full-moon of Kárttik (October-November), and is attended by about 100,000 visitors. The second meeting is held in Chait (March-April), and has an estimated attendance of 10,000 only.

TAMA, another village with a large yearly fair, lies in tappa south Haveli of pargana Maghar and tahsíl Khalílabad. The distance east-by-south of Basti is 25 miles; and the population amounted in 1872 to 197.

The fair is held on the Shiúráttri festival in February-March, and lasts for that one day only. The attendance is variously reckoned at from 9,000 to 40,000; but the business transacted is insignificant, being almost limited to the sale of sweetmeats. The primary object of the meeting is worship at the temple of Shiva. Legend relates that in the woody waste-lands which then surrounded the village sprang up many hundred years ago a phallus (*pindi*), the sacred emblem of that god. Discovered by shepherds who were grazing their flock, it has ever since been worshipped. Round the place of discovery was built a raised plinth, but for years no temple rose to shelter the miraculous stone. The defect was at last remedied by a rájá of Bánsi, who constructed not only a temple but also a tank, a flight of steps descending thereto, and a masonry well. He, moreover, planted a mango-grove, placed some Gosáins from Anola of Gorakhpur in charge of the temple, and endowed it with the whole village. The grant was at first untaxed; but in 1838-39[1] it was resumed by the British Government, the Gosáins being admitted to engage for the revenue.

TILOKPUR, a village in tappa Budhi of parganah Bánsi and tahsíl Domariágani, lies about 44 miles north-north-west of Basti, but is approached by no road. It had in 1872 but 201 inhabitants, and is noticed merely as the site of a third-class police-station.

USKA, a flourishing mart in tappa Nagwa of parganah and tahsíl Bánsi, stands on the right or western bank of the Dhamola, 50 miles north-east of Basti. The name of Uska belongs more strictly to a village on the opposite side of the river, in tappa Untúpár, but is now applied to the cluster of shops and houses which has sprung up on the lands of Parti, Rohra, and Mughalha villages. In 1872 the population of Uska proper amounted to 501 persons; that of united Parti, Rohra, and Mughálha to 2,711.

The market lies on the unmetalled route from Nepál to Gorakhpur, by way of Dumdumwa in this district. It is, moreover, built beside a stream which up to this point is navigable throughout the year. To these two circumstances Uska owes its great and increasing prosperity. It is one of the chief emporia

[1] 1246 of the harvest area.

for merchandise passing between Nepál and these provinces. Its exports and imports are those already enumerated in the article on the more northern Lautan (*q. v.*). But it is specially remarkable as the centre to which gravitates most of the Nepálese mustard and Nepálese fibre manufactures. It has a large export trade, not only in the grain of Nepál, but also in that of the surrounding British territory. Consisting chiefly of unhusked rice, this grain is sent down the Dhamela and Rápti to Barhaj of Gorakhpur. Towards the close of the hot season, when the Dhamela begins to shallow, this journey is broken. As far as Mohána, at the mouth of that river, the cargoes travel in small canoes, and are thence reshipped, in larger vessels, to accomplish the second stage. The agents employed in the exportation are known as *tattiáddrs*. In 1864, Mr. Wynne calculated that about 2,160 boatsyearly conveyed about 648,000 maunds of grain from Uska down to Barhaj. The Uska registration post of the Agriculture and Commerce Department registered, in 1878-79, a greater amount of traffic with Nepál than any similar office in the district. The total value of goods passing to or from that country was reckoned at Rs. 5,04,475. Uska has, besides this registration post, a third-class police-station, and an imperial post-office.

The market was founded about 45 years ago by Mr. Oolsen,[1] a Danish grantee of waste-lands. The name Uska is perhaps a corruption of Oolsen-ka, or Oolsen's. The *n* may have become nasal and disappeared; the second vowel, being thus left unprotected, may have followed it. While chief officer of the district Mr. Percy Wigram suggested that the importance of the mart and the magnitude of its trade would justify the creation of a municipal committee and the imposition of an octroi-tax. But Uska is eminently an emporium, a town through which goods pass on their way to other markets. Any tax which in default of close supervision tended to become a transit duty would damage its prosperity. And it is perhaps for this reason that Mr. Wigram's proposition has as yet borne no fruit.